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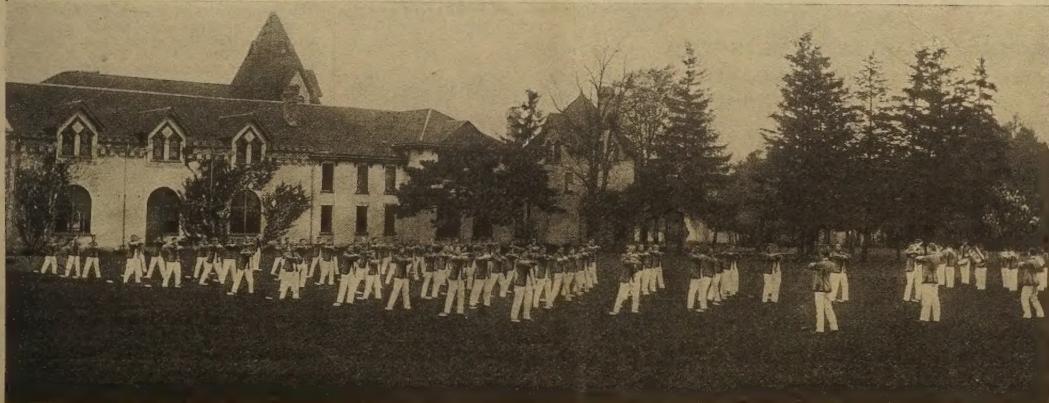
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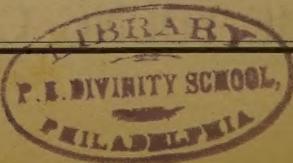
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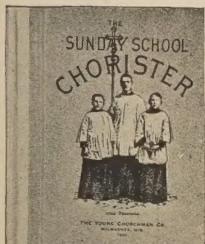
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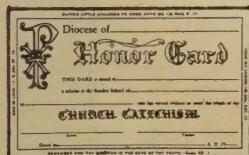
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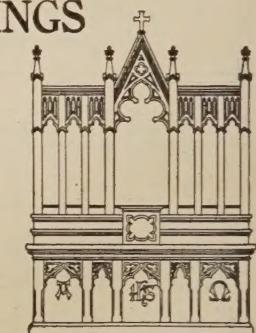
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AS THOU learnest this lesson, to carry all thy sorrows to God, and lie at thy Saviour's feet, and spread thy grief before Him, thou wilt find a calm come over thee, thou knowest not whence; thou wilt see through the clouds a bright opening, small perhaps and quickly closed, but telling of eternal rest, and everlasting day, and of the depth of the Love of God. Thy heart will still rise and sink, but it will rise and sink, not restlessly, nor waywardly, not in violent gusts of passion; but resting in stillness on the bosom of the ocean of the Love of God. Then shalt thou learn, not to endure only patiently, but, in everything against thy will, humbly and quickly to see and to love the loving Will of God. Thy faith and thy love and thy hope will grow, the more thou seest the work of God with thee; thou wilt joy in thy sorrow, and thy sorrow will be turned into joy.—*Eduard B. Pusey*.

LET HIM set his heart firmly upon this resolution: "I must bear it inevitably, and I will, by God's grace, do it nobly."—*Jeremy Taylor*.

The Living Church

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VOL. LI

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 5, 1914

NO. 19

EDITORIALS AND COMMENTS



Our American Duty in This Crisis

IS neutrality the sole duty of the American people in this world crisis?

It is certainly part of our duty. It is the first part of the duty of the Federal government. That the United States shall effectually keep out of the European situation is the imperative duty of the government to secure, and the President is rightly doing that.

But our neutrality cannot be a neutrality of unconcern. There is no longer such a thing as absolute independence of nations. All parts of the world are dependent upon all other parts. Walls are no longer built about the nations. The American people through travel and the interchange of commodities, are probably in closer touch with each one of the nations at war than any two of them on opposing sides are with each other.

Moreover we have the most friendly feelings toward each of them. There is absolutely none of the traditional Anglo-German unfriendliness in this country. Both nations have contributed their blood to make the American people. Anglo-Americans and German Americans have retained some group consciousness, so that the hyphenated words do appear in our social and political life, but they never have designated hostile groups. Even to-day, with the parent nations at war, these integral parts of the American people continue to be on the warmest terms of personal friendship. The unity of American citizenship is, of course, a common bond; but we find no desire on the part of anybody for a breach of that sense of unity and entire friendship that have always been common to both groups.

There is no "irrepressible conflict" between English and German. They are closer kin to each other than are the English to any of their allies. They fought together at Waterloo and on many other fields. With English, Latin, and Serb allied in the Triple Entente, and Japanese now added to the number, there is no racial excuse for Anglo-German hostility. Historically, English and French have been natural antagonists rather than English and Germans. If the feud of centuries between English and French, who are of radically different sections of the white race, can be healed, the much more recent feud between English and German, kinsmen, can be healed. If this war were solely between Germans and Russians, settlement would be much more difficult; but when France and England make common cause with Russia, their joint success would not mean Cossack domination of Europe as Germany seems to fear. Rather would it mean the friendly harmony between all the factors that make up the diverse civilization of Europe.

Indeed there is just one gleam of hopefulness in the European situation. The division is neither on racial nor on religious lines. Teutons are fighting against Teutons; and Latins and Slavs, should they win, must be so modified by English influence—which is Teutonic at the base—as not to constitute a menace to Teutonic civilization. Moreover in religion, Roman, Russian, Anglican, and Protestant are allied on one side against Roman and Protestant on the other. The success of neither

party will create a religious supremacy that is hostile to the other.

Thus we see that the present alignment between nations is an artificial division. It has no fundamental basis. Its roots are not deep down in the racial or the religious sensibilities of the respective parties.

And that means that it is an unnecessary war. We doubt whether any war in history ever had so little cause. When, finally, the end comes and treaties must be signed, what great questions will be determined by them? Absolutely none—for none is at issue. There will be questions that the war itself has created: the future position of Belgium, the sort of guarantee that shall or can be given for the preservation of the neutrality of the lesser states, the attitude to be taken toward war taxes imposed by conquering armies, and very likely others that may arise during the continuation of the war. But these are questions that the war itself has created. When we ask for the determination of questions that were deemed important enough to justify war, we cannot find them. If a German and an English statesman, or even a German and a Russian statesman, were to-day, independently of each other, to draft a treaty of peace that should deal solely with ante-bellum conditions, we cannot think of a single clause in which they would disagree. Aside from the passions that have been created by the war and the new questions that have arisen from it, it would be much easier for the contending nations to find common ground for settlement than, for instance, the English and the Irish have at Belfast or than Americans and Mexicans have. If there really was a grievance between Austria and Servia it could be settled without the slightest difficulty by arbitration. If it had been referred to Germany and England as arbitrators, we venture to say that the two referees would have found themselves in entire agreement as to the principles which should govern the settlement. There are graver and more difficult international disputes arising almost every year between nations and groups of nations than that.

Why then has Christendom, almost with one consent, rushed into war? There are only two possible answers. One is that one or more powers, after careful preparation, deliberately seized a pretext for war, for their own ulterior purposes. The other is that a psychological wave of nervousness spread over the nations and led them blunderingly into a war that none of them had planned, and that none was strong enough to resist. We shall not discuss which of these possibilities is nearer the truth. History will render its verdict in due time and the evidence is not all in at the present day, whatever be the impression that any of us have gained from the partial evidence that is in our possession. It is no part of the duty of the American people to try the cause, and we shall all be wise not to be too emphatic in our judgments. The President is right in urging the American people not to divide among themselves.

But the point upon which we would insist is that as Germans and English can, without the slightest difficulty, live side by side as friends in America, whether they be naturalized citizens or not, so there is no reason why their parent nations can-

not live as friends at home. This war was no irrepressible conflict. We may even say that if thirty days of armistice could have intervened even after Austria had made her declaration of war upon Servia, war would have been impossible.

IF THIS BE TRUE, it is not too soon for our peace-loving nation to think what opportunities are given to it thereby to serve our brothers who are engaged in this unnecessary war.

First, we could have wished that our President had been a little more definite in the terms that he used in extending our good offices to the belligerent states. If before hostilities had actually commenced, he had earnestly submitted to them the question of a thirty days' armistice without prejudice to each nation's right of mobilization, and a conference of Powers in the interim, he might have failed, but also he would have shown a possible way out of the international situation. He would have taken each nation at its word when each had declared that it did not desire war but was being pressed into it. There were a few days in which the United States had such an opportunity to be the world's peace maker as seldom comes to a nation. But with the shedding of blood on a large scale that opportunity has gone.

But if, as now appears probable, the German armies shall soon be able to threaten Paris while at the same time the Russian armies are able to threaten Berlin, a second "psychological moment" will arise. The United States can then, with entire good grace, remind the Powers of its previous tender of good offices, its continued friendship for all of them, and its desire to point out a way to peace. It can then ask for an armistice without prejudice and for the convening of a diplomatic conference in the hope of finding a solution of the international difficulty. The United States is honest in desiring that a hostile army should enter neither Paris nor Berlin. It would regret to see the humiliation of any of the nations. Apart from any other consideration, there are treasures of art, masterpieces of sculpture and architecture, great literary institutions, in both these cities, the preservation of which may well be deemed a duty resting on belligerents and neutrals alike. The whole world is deeply concerned in the safety of all these products of our higher civilization, and particularly of such of them as are heritages from ages that have passed. Yes, if both capitals are fairly threatened together, the opportunity for friendly intervention with only a moral force behind it will arise again. Earnestly shall we hope that the United States will be ready to embrace it.

And second, we have an opportunity on the religious side. Many of our Bishops have authorized special prayers for use in this crisis. But that is not enough. The American Church may well act as a whole. Still better, if it be possible, the American body of Christian people may well act as a whole.

We venture suggestions with great hesitancy; but if the Presiding Bishop could see his way clear to fix on a special day of prayer and intercession as early as may be, and to invite all Churchmen primarily, and all other Christian people who might be willing to coöperate, to open their churches and hold series of services of intercession throughout that day, we are confident that the associated press would carry the message for him speedily throughout the land, and that the people of the Church would stand behind him as one man in doing so. We need just that authoritative bidding to prayer, and we should all agree that our premier Bishop is the one to issue it. It is not necessary that canons be searched to discover whether he has been formally clothed with explicit power for the purpose. He is our spokesman on behalf of the American Church, and earnestly

do we all await his call to us to keep such a day of intercession. Whether there would be time for special offices to be drawn and set forth by authority or not, it is inconceivable that any priest should be so dumb as not to find words in which to express the groanings of his people, or that any Bishop should fail to commend him for engaging thus publicly in prayer according to a form that might not have received technical authorization. We can promise that The Young Churchman Company will have an Office of Intercession in leaflet form ready for use, though it will probably be impossible to obtain episcopal authorization for it in the several dioceses in time. Might not one of the September Ember Days be appropriately designated for the purpose?

The call to prayer will be no mere form of an archaic religion. It will be our American contribution to humanity and the nations in this world crisis. If it were possible that all organized branches of Christianity, and particularly the American heads of the Roman, the Anglican, the Eastern Orthodox, and the Lutheran communions could act together in securing the observance of such a day, it would be earnestly to be desired that it be done; but that would require more delay than would be convenient.

Yet it may be that the Presiding Bishop, careful ever to avoid even the appearance of over-stepping his authority, will feel that the several Bishops in their dioceses will prefer to take the initiative for themselves. He will know best.

But to leave our brethren in all the nations that are at war without the benefit of our united prayer seems an unbrotherly thing to do. For the most part, man by man, they do not desire to kill each other. They do not covet each other's possessions. They do not desire each other's humiliation. They are engaged in the gigantic task of tearing down the nations that each other have builded up for no purpose that they have deliberately formed. The war is one colossal, unnecessary mistake; but God only can find the way to terminate it now. Let the American people, in the exercise of their neutral friendship with all the combatants, lay

the whole cause before Almighty God.

Upon the American people, more than upon any other throughout the world, must come now the duty of seeking to secure the world's peace. May God guide and bless us, and particularly our national and our ecclesiastical authorities, in our attempts.

ANSWERS TO CORRESPONDENTS

F. D. L.—The tippet is a wide scarf, practically the "black stole" of the nineteenth century, worn by the clergy for choir offices, of black silk for graduates, of black stuff for others. Dearmer is authority for holding that, worn around the neck and down the two shoulders in front, it is appropriate to deacons as well as to priests; but we should feel that it would be improper for deacons to assume it in this manner now, as being too liable to confusion with the stole; and we know of no authority for the use of the tippet by lay readers.

SAY NOT you cannot gladden, elevate, and set free; that you have nothing of the grace of influence; that all you have to give is at the most only common bread and water. Give yourself to your Lord for the service of men with what you have. Cannot He change water into wine? Cannot He make stammering words to be instinct with saving power? Cannot He change trembling efforts to help into deeds of strength? Cannot He still, as of old, enable you in all your personal poverty "to make many rich?" God has need of thee for the service of thy fellow-men. He has a work for thee to do. To find out what it is, and then to do it, is at once thy supremest duty and thy highest wisdom. "Whatsoever He saith unto you, do it."—George Body.

CATHOLICITY

FOR THE THIRTEENTH SUNDAY AFTER TRINITY

UNIVERSALITY is the duty as well as the prerogative of the Church; and it is God's will for her. Theoretically, and actually in a spiritual sense, the Church is Catholic, just as she is holy and apostolic; but practically her Catholicity is only potential. The Church in Jerusalem was a divine institution, God-founded beyond any possibility of doubt; yet the Church was not Catholic; it was local and ethnic. Why?

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy mind; and thy neighbor as thyself"—is the law of salvation, and we are saved in and through the Church by Christ Jesus; therefore the law of Catholicity is bound up in the law of salvation, because Christ our Mediator is not a mediator of one, but God is one. The burden of responsibility presses upon the people; for the Church is a divine institution among men, and men must (through the operation of the Holy Spirit, it is true) bring about that universal character that God wills for His Church. The Scribes could love, obey, and serve God; but they never learned to love their neighbor.

It is equally true, however, that even the most zealous and intense love of our neighbor cannot bring him into communion with that Catholicity that enshrines, in all His fulness, the Person of Christ. Neither love of God nor love of man is the truth, but love of God *and* man; and it must indeed be love. If reason and argument could dispel error we had long ago become Catholic; but these do not convince. Our Lord never "argued" as we understand the term. He brought no array of unknown facts to bear against the position of His adversaries; rather than that, He gave expression to their own unshakable truth. "How is it written in *your* law?" was His frequent appeal. He gave proof of His own Person in the very teachings which they professed; He silenced them by the things which they knew. But while He silenced them, He did not convince them. The spoken word, even though it fell from His divine lips, did not save men then any more than it saves men to-day; but the Living Word of His quickening life convinced, and is still convincing. That life none could deny, although chagrin and anger made them seek to deny. Men killed Jesus; but they could not destroy His life.

But on the other hand, those who loved and followed Jesus The Man could not understand or serve Him while they saw only the body that enveloped His life. In a very real sense Christ could be known only by His taking upon Himself our nature—the body was necessary to the manifestation of the Spirit—otherwise He would not have been born of a woman; still the Life that giveth life lay deeper than eye could see or mind reason out.

Is there not, perhaps, a deep significance in all this when we search after the fulfilling of our Lord's last prayer?

His body to-day is the Church, visible and tangible, so easily loved, so worthy of our loyalty. So many of us, like Peter, are ready to defend that beloved body against the multitude that seeks its destruction; but Peter was blind, not in his defense of that body, but in his failure to discern Him who animated that body. How much more real was Jesus to St. Paul, when first he received the call to serve Him, than He was to St. Peter; but unto St. Paul was vouchsafed a reversal of the order of revelation. He saw first that which was *spiritual*, afterwards that which was natural; for Christ was risen from the dead when St. Paul spake with Him.

We likewise must discern the Son. His life is hidden in the Church; and, for all we know, we may not find Him elsewhere. But the end of our seeking is the finding of Him. Only ourselves delay the Catholicity that is of right Holy Church's, only our own weak will and reason put off the day. But the more we lose ourselves in Him, the nearer shall that day become; for when we can know Him, dwell in Him and He in us, than shall we know the love and the life that are the unanswerable argument against schism; and the enemies of universality shall not only be silenced, they shall be quickened into fellowship and participation in that Life; for "I, if I be lifted up, shall draw all men unto me."

R. DE O.

IF YOU have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His Presence, to lift up our hearts towards Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer.—*Fénélon*.

ENGLAND AT WAR

The Call to Prayer is Simultaneous with the Call to Arms

INTERESTING DETAILS AND INCIDENTS

The Living Church News Bureau
London, August 18, 1914

THE Archbishops of Canterbury and York have issued a call to the clergy and people. The public letter begins as follows:

"Lift up your hearts; we lift them up unto the Lord. The occasion has no parallel in the history of England or of the world. It sends us straight to our knees before the God of all the earth. Never has the call to prayer rung out with so clear, so wide, so imperative a note. Daily, hourly, be obedient to that call."

The Archbishops go on to state that Friday, August 21st, will be observed as a Special Day of Prayer and Intercession in connection with the war. The two Metropolitans have been in communication with all their Suffragan Bishops who are within reach. Their Most Reverend Lordships have also communicated with the authorities of both Roman and Protestant Dissent; and they have reason to believe that co-operation in the suggested use of the appointed day will be general. It is in their judgment of great importance that so far as is practicable the observance should have a national character. It is pointed out that the needs, the anxieties, the hopes are common to us all; it is fitting that they should be laid in common prayer before Almighty God. In conclusion, the Archbishops say:

"We earnestly trust that every Christian citizen will bear his part in this solemn act of national intercession. A time of great testing is upon us. 'Be ye therefore sober and watch unto prayer.'

St. Paul's, Knightsbridge, was filled to overflowing yesterday week, when, at 11:30, the first of the "Stations of Prayer" in time of war, arranged for each day last week at churches in the more central part of London, was held. The church's chief intercessory service of the Holy Eucharist was celebrated by the vicar, Prebendary Boyd, and was a plain Mass. The Bishop of London gave an address, based upon the words in Exodus 17: 11.

At that service, the Bishop said, they were inaugurating the great tide of intercession which was to rise throughout the diocese to the Throne of God, and he desired to help them to enter intelligently into what they were doing. Intercession and its power were largely a matter of divine revelation:

"If they asked in the light of cold reason whether it was likely that the prayers of those on earth could affect the Almighty Ruler of the universe, they would find very little ground to build upon. Their great support was to be found in God's Word—Abraham pleading for the city, Moses holding up his hands while the battle raged, Aaron running in between the living and the dead, putting on incense and interceding."

And in the New Testament there was, for example, our Saviour's great intercession in St. John 17; and Christ was still interceding in heaven, pleading the one Sacrifice which the Church pleaded on earth. The Bishop believed that their intercession during this war would help to bring victory. He could not say that unless he believed that our cause was a just and righteous one. He was perfectly convinced that the nation had been forced into the war. But while they must pray for victory there should be no bitterness against the enemy. They should include the German soldiers in their prayers. The Bishop concluded by asking them to include him in their prayers. "I have a hard task," he said, "to choose between two duties: the duty of not leaving the thousand young Londoners of the London Rifle Brigade in their first great trial, and the duty of not leaving my diocese unshepherded. Pray that I may be able somehow to reconcile these two duties."

The Bishop of London writes that it is his desire that all churches in the diocese should be opened for some hours at least during the day, and where possible all day, for private devotions, and that continuous intercession should be arranged in them. In the absence of the parish priest the Bishop authorizes the curate in charge to arrange this.

The Bishop of London's Palace grounds at Fulham have been placed at the service of the military authorities, and are "alive" with Territorials and Yeomanry.

The Archbishop of Canterbury has offered the use of Lambeth Palace for hospital purposes for the sick and wounded of his Majesty's Forces, and the offer has been accepted. The military authorities after inspection expressed the view that the Palace affords exceptional facilities. They will probably use it

for sick and wounded officers. The Primate has been asked to remain in residence in the event of the Palace being so used.

The War Office and the Admiralty have received offers from the Church Army of the use, in case of need, of all or any of the homes of this society in all parts of the country, and especially those on or near the East and South Coast, as hospitals or convalescent homes for sick and wounded officers and men of the Army and Navy. The Church Army has also offered to the War Office to equip and send out with any British expedition or any force that may be sent to the Continent a hospital unit of 105 beds, under the direction of Lady Bagot, R. R. C., who took out the Portland Hospital during the South African War.

Bishop Taylor Smith, Chaplain-General to His Majesty's forces, states that, through the generosity of friends, 200,000 copies of the following prayer are being issued to the soldiers:

"Almighty and most Merciful Father,
Forgive me my sins:
Grant me Thy peace:
Give me Thy power:
Bless me in life and death,
for Jesus Christ's sake. Amen."

The prayer is printed on a card two by three inches, with the Lord's Prayer on the reverse side, and on the obverse side before the prayer, entitled "A Soldier's Prayer," are the words, "Slip this inside your cap."

The Dowager Countess of Chichester writes to call attention to three simple leaflets which the Mothers' Union is issuing to meet a great demand of the moment for help in private intercession for our country in this hour of need. These leaflets are entitled respectively "The Call to Prayer," "In Time of War," and "Prayer Book Passages."

Among the large numbers of the clergy who have gone on active service as chaplains at the present time are the Archdeacon of Brecon, with the Breconshire Battalion; Canon Deane, vicar of Hampstead, with the Worcestershire Yeomanry; and the Rev. Walter Carey of Pusey House, Oxford, to one of the battleships.

From a return made to the Church Lads' Brigade headquarters it appears that over 3,000 officers, warrant officers, and elder lads have been called to the colors, and are now leaving in the Army, the Navy, or the Territorial Force.

A vivid story of the suffering endured by a party of English refugees from Frankfurt-on-Main who arrived at Harwich late on last Thursday night has been told to a representative of the *Times* newspaper by the leader of the party, the Rev. Dr. Scott Holmes, Chancellor of Wells Cathedral. Canon Holmes said he left England three weeks ago to act for three Sundays as summer chaplain at the English church at Frankfurt. All went well till July 31st, when the party realized that they were "locked in," communication with England being stopped. On August 5th, their party, including the two English consuls, were ordered to leave the city, and on the following day, after communication with the Dutch consul, they got off by a train for Nieder Lahnstein, on the Rhine, hoping to proceed to Cologne. By this time the party, numbering at first about 45 persons, had increased by the addition of refugees from Weisbaden and Homberg. At Nieder Lahnstein station they were kept in a room 25 feet square from 1:00 A. M. to 10:00 A. M., the women being obliged to sleep on the floor or on a table. At 10 o'clock on Friday morning (August 7th), their train started for Cologne. Upon arrival there they were all marched through the rain, with soldiers in front and behind, to a tram car and were taken to a room over the arches of the Hohenzollern Bridge. "This was then locked," continued Canon Holmes, "and soldiers in front of us filled up the magazines of their rifles. The police . . . said we were prisoners, and if we ventured outside we should be liable to execution." It was not till 5 o'clock on the following Tuesday morning that they got their steamer. When they reached Wesel, the last fortress in Germany on the Dutch frontier, they were stopped. All Englishmen between 18 and 45 years of age were ordered to land. The Bishop of Islington (London), who joined the boat at Cologne, Sir Donald Macalister, and Canon Holmes had to state their ages and were allowed to go on as "useless mouths," that is, not being fit for military service! The men of military age were told they were prisoners and would have to stay till the end of the war. At last 45 of the party were left behind. It appears that the English refugees experienced kind treatment at Maintz Castle and again at Cologne from members of the German Red Cross.

The Bishop of Truro has postponed his visit to Canada on account of the war.

J. G. HALL.

NEW RECTOR FOR NEW YORK PARISH

Rev. Francis A. Brown Goes from Georgia to St. Mary's, Manhattanville

STATUE OF BISHOP POTTER FOR CATHEDRAL CHAPEL

New York Office of The Living Church
37 East 28th St.
New York, August 31, 1914

THE rectorship of St. Mary's Church, Manhattanville, which has been vacant since the death of the Rev. John Loftus Scully last March, has been filled. The new rector, the Rev. Francis A. Brown, will shortly leave Savannah, Ga., where he was rector of Christ Church, to begin work in this well-known parish on the upper west side of Manhattan Island.

The finishing touches on a bronze recumbent statue of Bishop Potter are being made by the sculptor, Mr. James E. Frasser. It will be placed in the Potter Memorial Chapel

of the Cathedral of St. John the Divine, now rapidly approaching completion. This statue is a gift of the children of the late Bishop. The chapel, which cost between \$150,000 and \$200,000, has been erected by the sons of Mrs. Alfred Corning Clark, at a request of their mother, who was the second wife of the Bishop. Its consecration has been set for October 20th, which is the anniversary of the consecration of Bishop Potter and of his interment. Bishop Potter was consecrated Assistant Bishop of New York in 1883. He was buried in 1908.

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The Potter chapel is to the extreme right from the entrance to the Cathedral and is much larger than those already completed.

The memorial chapel to the Rev. Dr. William R. Huntington, for twenty-six years rector of Grace Church, has been halted in the building because of lack of funds, \$20,000 more being needed. The exterior is practically completed, but the interior is almost untouched. The Huntington chapel is opposite the Potter chapel.

From present indications the seven chapels of the tongues, which protrude from the ambulatory, will be finished by January 1, 1915. The Belmont, King, and Whiting chapels have been in use for some time. Work on the George S. Bowdoin chapel and the Clementina Furniss chapel is progressing.

After months of deliberation on the subject the Board of Estimate voted on Thursday, August 27th, to permit St. John's chapel

to remain in Varick street, as widened, and St. John's Chapel Remains came to an agreement with representatives of the Trinity Corporation for its maintenance. Officials agreed that the additional cost of maintaining the church structure during subway construction shall be paid by the city on condition that a guarantee be given the Board within twenty days that the edifice will be maintained for a reasonable period for some public or quasi-public use.

Trinity Church has agreed to maintain the building for two years as a religious edifice and to conduct services therein in the same manner as it has done heretofore. The Board of Estimate adopted a resolution covering the agreement. George McAneny, acting Mayor, praised the representatives of Trinity for their attitude in the negotiations and said they had done all that could be expected to keep the church.

The Archbishop of Brisbane, Queensland, Australia, Dr. St. Clair George Alfred Donaldson, accompanied by his secretary, the Rev. Visit of Australian H. H. Greene, arrived on board the *Olympic* Archbishop of the White Star line at New York on Saturday, August 29th. He is on his way from London and goes direct to Vancouver. Canon George F. Nelson, son of the Cathedral staff, met the Archbishop at the pier, acting for Bishop Greer.

The well-known publishing and retail book house of Edwin S. Gorham is about to remove to new quarters at 9 and 11 West Forty-

Mr. Gorham fifth street. Mr. Gorham has been located Changes Location for the past few years at 37 East Twenty-eighth street, having come to that location from Fourth avenue and Twentieth street only three or four years ago. At that time he was believed to be removing up town. So great have been the changes in New York that within this short time he finds himself too far down town, and removing beyond Forty-second street, he will again be in a favorable retail district. This is an apt illustration of the marvellous up-town movement of retail business within recent years. Many Churchmen throughout the country will be glad to make note of the new location, and to call at Mr. Gorham's warerooms when in the city. James Gorham, Mr. Gorham's son, is in Switzerland, and some anxiety is felt as to his opportunity for returning home.

Bishop Burch reached the port of New York last Sunday, coming by the way of Scotland. After a visit to Bishop Greer at his summer home on the Maine Coast, Bishop

Return of Bishop Burch

Burch will spend several weeks at a sea-side resort.

BISHOP OF CHICAGO ADDRESSES HIS CLERGY

Retreat of Three Days to Precede the General Mission

OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, August 31, 1914

BI SHOP ANDERSON has issued a pastoral letter to the clergy, written from his summer home at Phelps, Wisconsin, bespeaking their active coöperation in the forthcoming parochial missions which we have mentioned from time to time, and appointing the Ember-Wednesday, September 16th, and the two following days, as the dates for a retreat for the clergy, in preparation for the missions. Fr. Bull of Boston, will conduct the retreat, which will take place at the Cathedral. The mission house adjoining the Cathedral, will be vacated and arrangements will be made to provide beds and meals at the clergy house and the mission house for all who will come.

The Bishop also requests the clergy to aid in concentrating every possible effort during the fall and winter on raising the balance of the \$100,000 needed to build the new Church Home for Aged Persons. "The old buildings can no longer be tolerated," says the Bishop, "and the success which has attended the work of the Home has compelled the trustees to erect a new building. The site has been purchased, and a considerable building fund accumulated so that we must go on with the enterprise at once, but we dare not do so until the building fund has been greatly increased." The Bishop also devoted some space to the apportionment for general missions. The sum suggested by the Board of Missions as Chicago's apportionment "is something less than \$50,000. Our diocesan convention apportioned something over \$25,000 for general missions. Wide as the difference is between these figures, we have not yet reached the lower one. Recognizing that the apportionment plan has been adopted by the Church, and that there are some practical advantages in having a definite goal ahead of us, may I not be permitted," writes the Bishop, "to require that those of the clergy whose congregations have not reached the nearer goal of the diocesan apportionment for general missions, see to it that that goal at least, is reached this year? Why is it that two congregations of equal ability will be represented, one by a plus sign and one by a minus sign? The plus sign is the sign of the Cross. The minus sign is the sign that something less than the Cross of Christ is being preached."

The Bishop also states that he has decided not to go abroad with the deputation representing the Commission on Faith and Order, and says that "it may be that war conditions in Europe may make it impossible or unadvisable for the rest of the deputation to go."

The clergy of the Northeastern Deanery (including Chicago and suburbs) have for several years been affiliated with the Chicago

The Anti-Saloon League branch of the Illinois Anti-Saloon League, and the Rev. Edwin J. Randall, rector of St. Barnabas' Church, has been the delegate

from the deanery to the council of the league during these years. While the members of the deanery are not all equally active in furthering this important and successful work of driving the saloon out of the greater part of Illinois, yet some are very deeply interested, and the interest is steadily growing. At present there is great need of all possible activity on the part of the members and supporters of the Anti-Saloon League in order to offset the strenuous efforts which the liquor interests are making to capture the next Illinois state legislature. The primaries will be held on September 9th, and the league is very busily at work striving to secure the nomination of men for the state senate and assembly who are opposed to the liquor traffic.

The Y. M. C. A. of Chicago has been specializing, within the past two years, along several new lines, including the effort to

Work of Chicago enlist college men in Christian work. At the second annual alumni dinner of these men there were twenty-six college institu-

tions represented, and scores of college men reported that they were engaged in various kinds of work through their respective religious bodies, and otherwise. There were 137 men who were referred to the clergy of the Church by this college committee during the past year in some 46 different parishes or missions. This work is of prime importance, and will undoubtedly grow. The Y. M. C. A. is also coöperating with members of the Brotherhood chapters in Chicago this fall in the effort to rally the church attendance of young men who come to the city and who affiliate in any way with the various enterprises carried on by the Y. M. C. A. These chapters have appointed special committees to whom the Association refers the names of young men more or less connected with the Church.

TERTIUS.

IF ONE fights for good behavior, God makes one a present of the good feelings.—*Juliana H. Ewing.*

DEATH OF REV. DR. W. C. RICHARDSON

The Living Church News Bureau
Philadelphia, August 31, 1914

AFTER an illness of several months, following an operation, the Rev. William C. Richardson, D.D., rector of St. James' Church, Twenty-second and Walnut streets, was called to rest at his summer home, Essex, N. Y., on Lake Champlain. He leaves a widow, three daughters, and a son, all of whom were with him. Dr. Richardson has been rector of St. James' Church for about thirteen years, and has been very successful in working out the many activities of that large parish.

Dr. Richardson was graduated at Berkeley Divinity School in 1888, and was ordained deacon in the same year by Bishop Williams of Connecticut, and priest in 1890 by Bishop Henry C. Potter of New York. His first clerical work was the rectorship of St. Paul's Church, Newburyport, Mass., after which he was for some years rector of Trinity Church, Chicago. He went to Philadelphia in 1901 to assume the rectorship of St. James' Church, which he retained until his death.

PASTORAL OF THE BISHOP COADJUTOR
OF WEST TEXAS

To the Church of the Diocese of West Texas: Greeting, dear Brethren, in the name of our Lord Jesus Christ, the Prince of Peace.

CHE world is in the death pangs of war. Brother has turned upon brother with hate in the heart and blood in the eye. Carnage and desolation are falling upon the fair face of half the world, until there seems to be no remedy. The hour of darkness is upon the hearts of men, and the prince of evil is leading the children of God into the horrors of his murderous intent against all human happiness on the one hand, and against the redemption of man on the other.

Judgment has, once again in the history of the world, overtaken man in the pride of his intellect and in the arrogance of his coheir. To-day marks an infinite distance between man as he is and as God would have him in Christ. Again the veil is lifted and man is disillusioned; he sees himself back with the savage and the beast; his hands are red with blood, and his heart has surrendered the image of God.

There is no just cause for this state of world-wide war; it proceeds out of the passion and the selfishness of the human heart. It is a time to weep and lament; it is a time for heart searchings and finding one's way back to the principles of the Cross of Christ.

There can be no taking of sides, for the world has lost its way from God, and we must lift our eyes to Him who is the Way and the Truth and the Life, who of His own will was lifted up by the Cross that all men may be drawn unto Him. We must hear His voice teaching us the power of forgiveness; we must believe in the prevailing force of love; we must know that He won His victory on the Cross while He was interceding with the Father in behalf of those who were taking His life. The Spirit of Christ is not in the world to-day; we must win His Spirit back through prayer, and faith, and love.

I therefore earnestly recommend that daily prayer be said in all the churches and chapels within the diocese, and that family prayers be restored where they have been neglected, and that all communicants of this Church devote themselves as never before to the earnest and careful study of God's Holy Word, and to their own personal devotions. And to the end that common prayer be said in behalf of the bleeding world, I do hereby set forth and authorize the following prayer to be used in all public and private services:

O God and Father, by whose word the heavens and earth were created and in whose love they exist and through whose only begotten Son they are redeemed and restored to Thy fallen children, we flee to Thee in full confession of our sinfulness and implore Thy forgiveness. We feel the sin and shame of the battlefield; Thy children are being slaughtered, and because they are Thy children we are their brethren, and so we share the sin of the carnage.

But O, Eternal Father, we would help; and therefore we offer unto Thee our prayers. And we beseech Thee to accept our repentance and pledge of newness of life as an earnest of our true affection for our brethren across the seas. Give us

Understand that according to amendment of life will our prayers prevail.

These petitions we offer in the name of the Prince of Peace and Lord of Lords, our Saviour Jesus Christ, whose Kingdom can only come when Thy will is done on earth as it is in heaven.

BURIAL OF BISHOP STRANGE

CHE lamented death of the Rt. Rev. Robert Strange, D.D., Bishop of East Carolina, was briefly noted in last week's issue. Stricken at the General Convention in New York last October, and lying ill in St. Luke's Hospital there through the entire convention, though he seemed to rally for a while afterward, he continued to suffer from Bright's disease till the end came at his home in Wilmington on Sunday, August 23rd. For the last seven weeks he had been critically ill, and the end was not unexpected.

Bishop Strange died in the Bishop's House, Wilmington, Sunday, August 23rd, in his fifty-seventh year, and his body was kept there till Tuesday morning when, after a celebration of the Holy Communion with the family, it was removed to St. James' Church and there lay in state through the day. At 5:30 the burial services were conducted by Bishop Cheshire, of the diocese of North Carolina, assisted by Bishops Horner, Guerry, and Tucker, with some of the clergy of East Carolina, and he was buried under the Altar near the late Bishop Atkinson who lies buried there.

The funeral procession formed in St. James' parish house and marched into the church in the following order: crucifer and choir, diocesan clergy, visiting clergy, Bishops, honorary and active pall-bearers, family, and friends. The Ministers' Association of the city attended in a body, and honorary seats were provided for them. The music was rendered by the combined choirs of the Episcopal churches of the city, and the hymns all gave to the service a ring of triumph that made the service a fitting tribute to a hero crowned with victory. One of the Bishops present declared it to be the most impressive burial service he had ever witnessed, and he voiced the sentiment of all. The throng that packed the church, composed of many from a distance, bore witness to the universal esteem in which Bishop Strange was held. People of different races and all classes viewed the remains as they lay in state in the Bishop's house and in the church. The floral tributes, many and beautiful, from people of every walk in life, also attested to the universal love of the people for him.

It was particularly fitting that Bishop Strange should be buried beneath the altar of Saint James' Church, for with that church he had always been most closely identified. Three generations of his forefathers were wardens and vestrymen there, his parents were married there, he was baptized, confirmed, and ordered deacon there, was for thirteen years its rector, was elected to the Episcopate, consecrated Bishop, and held his first council there.

Bishop Strange was born in Wilmington in 1857, was educated at the University of North Carolina and Berkeley Divinity School. He was ordained deacon by Bishop Watson in 1884, and began his ministry as a missionary to the negroes in Brunswick county, Virginia. He was for two years rector of the Church of the Good Shepherd, Raleigh, where in 1885 he was ordained priest by Bishop Lyman, then came back to Wilmington as rector of St. James' Church in 1887, and was for thirteen years rector of the church of his boyhood. In 1900 he accepted a call to St. Paul's Church, Richmond, Va., which he served for

four years, and was in 1904 elected as Bishop Coadjutor of the diocese of East Carolina, and returned for the remainder of his earthly life to his native city. He was looking forward to the celebration this year, on All Saints' Day, of the tenth anniversary of his consecration.

In 1894 the honorary degree of Doctor of Divinity was conferred upon him by his *alma mater*, the University of North Carolina, he being at the time the youngest man ever to receive a similar degree from that institution.

It is not easy to formulate an appreciation of one, without a longer perspective of time; yet certain characteristics of Bishop Strange were so strong and appreciable that they stand out with clearness and distinctness, even from the nearer point of view.

As a man he was possessed of a nature as gentle and sweet as a woman, yet balanced by the strength and courage of virile manhood. He had a rare gift for making and retaining friends; and his friends, numbered by hundreds, were drawn from all walks of life. The gathering at his funeral was a striking illustration of this, for the gallery

was thronged with negroes, and the congregation as a whole was so representative that a visitor noticed it and remarked upon it. Men of affairs and men of leisure were devoted to him, yet the plainest people hailed him as friend and companion. He was tender and sympathetic in his ministrations as priest and Bishop, yet he rebuked with great firmness wherever rebuke was merited.

In his administration as Bishop he was zealous in missionary enterprise, and perhaps his most conspicuous service to the Church in East Carolina, and indeed in the entire state, was the truly Catholic presentation of the spirit and teaching of the Church which broke down the walls of prejudice and misunderstanding and made the Episcopal Church appreciated by people of all religious and social affiliations. Hardly less conspicuous was his interest and efficiency in social service in the community and in the state. He helped to organize the Associated Charities in Wilmington twenty years

ago; he raised his voice in the state and in the diocesan council in behalf of prohibition, when that cause was most unpopular; and he was prominently identified with child labor reform and the Social Service conference of the state.

As a result, in large measure, of the episcopate of Bishop Strange, the attitude of the whole state has become kindly and sympathetic toward the Church, and it has been placed in position to go forward in a great work of mediation and reconciliation among all Christian people, as well as to go forward in the evangelization of all the people.

DIVINE LOVE is perfect peace and joy, it is a freedom from all disquiet, it is all content and happiness; and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the blessing and happiness of every natural life, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God, which passeth all understanding. Through all the universe of things nothing is uneasy, unsatisfied, or restless, but because it is not governed by love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving, are as totally suppressed and overcome, as the coldness, thickness, and horror of darkness are suppressed and overcome by the breaking forth of the light.—*William Law*.

No book is worth anything which is not worth much; nor is it serviceable, until it has been read, and reread, and loved, and loved again.—*Ruskin*.



THE RT. REV. ROBERT STRANGE, D.D.
Late Bishop of East Carolina

Concerning the Home

By the Rt. Rev. C. H. BRENT, D.D., Bishop of the Philippine Islands

HERE is no substitute for the home. It is the ultimate source of all the creative force in human society. The stainless passion of procreative love links groom to bride. Every child-bearing wife, when her annunciation comes, utters a note of ecstatic music more beautiful than ever trembled from the throat of winged songster. There is no mother but has her Magnificat. It is a renewal of the hymn of creation which made the morning stars sing together and the sons of God shout for joy.

The tiny, pink creation cradled in its mother's bosom, each time the miracle of birth occurs, has latent in it a new universe of power and beauty, ready to be called into being by everything which relates this latest self to that which is not self—God, mankind, nature, history, and all the rest—until it becomes a character, a personality. The foremost creative force which completes the miracle of birth, by setting into operation the influence of education, is the home. God's fiat, "Let there be!" is in the voice of the parent. The school of the home, where love and authority, privilege and duty, discipline and responsibility, cross and intertwine their glistening threads, has no peer in the organizations or institutions of time. The child goes to Eton or to Groton, the youth to Oxford or to Harvard, the statesman to his task, wearing on his brow the glory of his home—or its shame. As a rule, men are ultimately what they are by virtue of their homes. That is to say, the strongest and most enduring mark made on life is that of the home.

The disciplines of the boarding-school can never be a substitute for the disciplines of the home. A great schoolmaster once said to me that the boarding-school was a "necessary evil." His words implied something wrong with the average family life. Under the artificial conditions of the boarding-school—this, I think, is what he meant—children received those disciplines, and were inducted into those responsibilities which were weak or lacking in their homes. In one sense, then, a boarding-school might be described as a reformatory for the children of ill-regulated families. Certain it is that there is an accepted tradition that at a given moment it is salutary, if not necessary, to get training for child life in obedience, punctuality, economy, courtesy, elsewhere than in the home. There are many influences at work at the present day which lead parents of all classes, unconsciously to themselves, to shift a large part of the responsibility for discipline to the shoulders of the schoolmaster, who, poor man! spends no small amount of his patience and energy in correcting the enervating influences of his pupils' homes. Johnnie would not come to school clean. The teacher expostulated with the mother on the ground that the child was so dirty as to be offensive to the smell, whereupon the fond parent retorted: "Johnnie ain't no rose. Don't smell him. Learn him!" The trouble is that the schoolmaster cannot "learn" Johnnie if the elementary discipline and duties of the home have been ignored or slurred over.

Boarding-school, like the use of candles or incense in religion, owe their origin to physical necessity. There was a time when schools were few in number, so that if a child was to have an opportunity of intellectual training, he would have to live elsewhere than under the parental roof. That character survived the evil conditions of life in the earlier boarding-schools and seats of learning was due chiefly to the integrity of the homes from which pupils came. To-day the boarding-school justifies its existence by courageously endeavoring to supply the robust and orderly influences in which the homes of people of wealth or "comfortable circumstances"—what a suggestive phrase!—are commonly devoid. The modern educational ideal, sadly crippled though it be because of the divided Christendom which secularizes it, is sound at the core. It aims to put facilities for learning within daily reach of every home, and is more productive of good results in well-ordered families than any other system that could be devised. But in homes where luxury, indulgence, and ease form the key-note, the sooner the children go to boarding-school, the stiffer the discipline there, and the longer they stay, the better for themselves and their posterity. Whatever there is or may be in heredity, that much befogged supervisor of character, there is an enormous force in environment. If it is impossible to get the warmth of a mother's bosom to hatch our eggs, let us secure

the best incubator in the market. Good art is somewhat preferable to perverted nature.

One of the best schools I have ever known—I speak as an erstwhile schoolmaster—has for its sole watchword "Obey." Authority, if the mature fruit of experience, is childhood's benediction. It is the kind guardian of innocence, relieving child life of the wear and tear of experiment not yet due. It is not untrue to say that, at a certain stage in development, experience is the teacher of fools, and authority the teacher of the wise. There is no greater stimulus to the cultivation of a right and ripe judgment, than for a parent to recognize his own obligation of authority and his child's obligation of obedience. This authority must be enforced, even if resort have to be made to corporal punishment, should moral suasion prove to be ineffective. Parents live but to convert their experience into a rational authority, which, in turn, is used as a force creative of a habit of self-obedience in the new generation. Obedience is the voluntary absorption of the experience of the wise. Submission is not obedience. Let a father once clearly realize this, and he will never become despotic, or his children restive and rebellious under the smooth surface of their external acquiescence. It were a crime to condone that interference with the sacredness of personality, as sacred in child as in man, which persistently and as a habit imposes self-will upon another's will. Nevertheless, this I can say from a long and large experience of life: whatever other defects men may have who are the product of austere homes and even tyrannical parents, they do not lack fibre and toughness. However far they may have strayed, I find a solid bottom to them, and a capacity for self-obedience. By self-obedience I mean the opposite of self-indulgence. Self-obedience is doing what you resolve to do, be it easy or hard; self-indulgence is doing what you want to do, under the prompting of taste or passion. On the other hand, those who as children have had a history of indulgence and pampering, no matter how artistically gilded by so-called culture, are of all men the least likely to have any grit or stamina. If they go wrong, they afford as little secure ground for character building as a quagmire or quicksand. Frequently they are not bad; they have not enough character to enable them to be bad.

The home, if it is to be an adequate preparation for life in the outside world, must have all the ingredients of the future represented, and in due proportion—privilege and duty, hardship and pleasure, discipline and reward. It may be a great play-house with every day a holiday and every dish a dainty. Short-sighted love desires child-life to be given every joy and sheltered from every pang. That home has probably the healthiest influence in which this is impossible, because a wholesome type of poverty obtrudes its kindly discipline upon the notice of every member of the family. A boy with daily "chores" has a better chance of becoming a personality than his little neighbor, who accepts without question the luscious fruits of service, without being compelled by ever recurrent necessity, laid upon him by circumstances, to render reciprocal service at the cost of genuine effort.

It is an indulgent, crippling love that removes difficulties from a life that should be taught to surmount them, which snatches a child out of the reach of normal temptations and normal risks (and in so doing intensifies its perils), which by too solicitous and exclusive a consideration of the weakness of youth becomes blinded to any practical recognition of its strength. I once knew a mother who rigidly guarded her little girl's happiness by never letting her come into full view of poverty. Another parent kept his children from the knowledge of death until its grim reality suddenly struck them with staggering force. Still another is in the habit of anticipating any unpleasantness that threatens, by yielding to whatever course his children select.

The world is largely a world of compulsions. In consequence it is apt to embitter or crush a man who has not been taught in the home the meaning of inflexible law and how to convert a necessity into a virtue. Freedom of choice is a treasured possession, but the necessary concomitant of choice, to make it worth while, is vision. One has to see just what there is before him from which to choose. To choose away from

what is difficult or distasteful as a habit is to fetter liberty and maim character. Unless, therefore, we are early taught that difficulty has a beautiful and invigorating inside which can be discovered to us only by experiencing it, that many a seeming peril is in reality a thrilling inspiration when once we are enveloped by it, that it is the fear of our enemies rather than our enemies from which we need emancipation, we are going to shy away from the disagreeable and menacing side of things under the delusion that we are thus securing our liberty and enjoying freedom of choice. A right judgment in all things is the crowning gift of the spirit of God, but the Cross guards all approaches to it. In like manner that many a hard and desolating thing is not an evil but an opportunity, so similarly many an attractive and dazzling invitation is not an opportunity but an evil. A man must learn something, at least, of these truths from and in the conditions of his home training. Duty and preference may be twins; and so may duty and agony, as every patriot and lover of his country knows.

The elective system, therefore, has its severely prescribed limits. For instance, it is as ridiculous to leave a child to select his own religious belief and observances as to allow him to select his own literature, his own habits of dress, or his own food. The discipline of simple faith demanded of the child soul by spiritual affirmation made by parents' lips and conduct can have no substitute. It often springs in from the past, as the deciding factor in the life of a man, who, under the stress of severe trial, is trembling on the brink of ruin, and would be lost but for this breath of a sacred yesterday. Again, in the matter of a vocation, it is equally misguided on the part of parents forcibly to compel a child to a profession or occupation without regard for his bent or talent, and to sit so detached as to give the impression of indifference, while he gropes unaided to find his footing. The former course is liable to create a misfit, the latter a dilettante. The wise, steady pressure of a parent during the formative years in the direction of some seemingly fitting vocation issues in the single-minded loyalty of a Samuel, or the iron steadfastness of a John Baptist. A child's vocation should be no independent discovery of his own. It should reveal itself in coöperation with, and under the inspiration of, his parents.

In the school of the home boys and girls should be taught things about their bodies which too frequently are learned accidentally or under evil auspices. The marvel surrounding conception and birth can be so taught a son by a mother's lips before the age of puberty, as to be for ever a shield of his purity and a challenge to his chivalry. Parents ought never to allow their boys and girls to grow up without so much as a single word of instruction and warning about their bodily functions, a reticence which wrongly shelters itself under the traditional fear of disturbing an ignorance which, however blissful and beautiful for a while, eventually becomes what is probably the most perilous of all states of mind in adolescence.

I think I have said enough to accomplish my purpose—to make vivid the wonderful creative power resident in the home, and the extraordinary responsibility and opportunity resting on the shoulders of parents. There are two principal influences working against the influence of the home: one is the multitudinous activities of modern life, and the other is the lack of self-obedience on the part of parents. Is it not so that parents, under the excuse of business or of philanthropy, or of church or social obligations, delegate a responsibility for the personal training of childhood which cannot be delegated? Life is ill-proportioned when men and women are driven to such an expedient, and give a minimum of thought and time to their offspring. I know mothers who, if their sons go astray, will have only themselves to blame unless they hasten to cut out half the time which they are now spending in and on "society"; and fathers who, because they think they can best serve their children by diligence in amassing wealth for them, are allowing these same children to grow up ignorant of the inestimable benefit of a father's unhurried, understanding companionship. In the second place, let it be said that wise self-obedience can be inculcated only by those who practise it. The authority of self-indulgent parents, even though it be theoretically perfect, has not creative energy and will not avail. We can only give what we possess. In the peasant home of Mary and Joseph we find the authority for which we are looking. It was born of the parents' self-obedience, and was so wise and creative that the Boy Jesus was glad to be subject to its duties and discipline.

We are living in a democratic age. Usually we understand

by democracy a state in which people *make* their own laws. A successful, working democracy, however, is more than that. It is a state in which the people *obey* their own laws. In other words, democracy is self-obedience. I close with this reminder, as making it tolerably obvious without further disquisition, how intimate is the connection between the order and authority and obedience of the home and the well-being of the state and its citizens.

CALLED TO BE SAINTS

A VERY thoughtful young woman wrote to me not long ago, in speaking of an ideal human character, "He was the highest type of the human, but not a saint, for that would preclude the possibility of our all attaining the same degree of goodness and love for others." The remark led my thoughts back to an idea which I have often pondered. In setting the saints apart as we do from common life, do we not often lose the incentive and help which they might give us for ourselves? To hitch our wagon to a star is indeed necessary, but we cannot effectually strive without a hope of attaining, and the desire of the moth for the star is a type of some of the models held out to us, ending only in a helpless fluttering. The language which St. Paul addresses to some of the "saints" would seem to indicate that many of them were still far from attaining, but were nevertheless men reckoned as having set foot on the way of Perfection.

Sainthood is holiness, holiness is wholeness, completeness, harmony. The being is attuned to accord with the divine music of existence, and in that music there are still discords, at least to our imperfectly trained ears. Perhaps we are too near to hear the dominant note, the final resolution; but we can feel the truth of the words of a great soul, "Why rushed the discords in but that harmony should be prized?" I have been led to believe, in reading the lives of the canonized saints, that they were the most charming people of their times. Apart from the psychic powers which characterized them, and the moral power and beauty which were inherent elements, they exercised a power of influencing men and women which, as far as I can judge from nearly a half century of life, is only exercised by men and women who possess that undefinable quality of "charm." Is it not perhaps involved in that quality of the serpent which our Lord said we must possess in order to serve the world as He would have us serve it?

A very wise and loving soul once suggested in my hearing that the "salt" of which our Lord spoke was charm, the flavor of existence, without which even goodness is flat and savorless. It is the business of goodness to be winning.

The tender sense of humor in St. Francis and St. Theresa must have been one secret of their charm. One seems to feel it in the gentle talk of St. Francis with his brothers and in the names by which he called them, and it appears in St. Theresa's intercourse with her friends, and it even seems to me that I see a tender and reverent smile in her answer to our Lord when she wrote of her being compelled to leave her carriage and ford a stream on foot in one of her missionary journeys.

She was suffering some pain from illness, and she said, "Dear Lord, why do You treat me so?" and to her thoughts He replied, "So it is that I treat My friends." "Ah, Lord, that is why You have so few," replied the Spanish saint in that Latin freedom of speech which often shocks the Teutonic sense.

St. Philip Neri must have had great charm to enable him to entice the boys and young men of Rome away from the fascinations of Carnival to join him in his musical picnics on the hills.

Such characters, full, rich, joyful, overflowing with the milk of human kindness, turning all the gifts of highly endowed natures to use in that service which is perfect freedom, are torchbearers, and at their flaming torches we can light our tapers.

JOY

Seek joy not in the garden's rare exotic bower,
But in the dewy petals of a wayside flower;
Not in the steel-clad ship that speeding ploughs the sea,
But in small craft, 'mid lilies floating peacefully;
Not in the hall of revelry and dazzling light,
But 'mid the stillness of a star-lit, summer night.

HARRIET APPLETON SPRAGUE.

The Choir Boy in Rehearsal

By JOHN G. BAYLIS, Chormaster of the Church of the Holy Comforter, Kenilworth, Ill.

GOOD solid work for a boy is just as essential as good solid play, and both are necessary to develop the man. He will enter into both with the same kind of enthusiasm, provided the point of view of each can be made attractive and the result painted in colors that will charm. Good play is indispensable to good work, but they do not mix well; therefore a complete and thorough understanding on this point is to be reached between the choirmaster and his choir before starting to work, for before anything worth while can be accomplished, it must be thoroughly understood that the nature of the work demands a reverent and respectful demeanor, as well as a thorough concentration.

Reverence in the choir room is sometimes difficult to attain, and can only be maintained by example and discipline. The choirmaster greatly assists in bringing about this condition by explaining the impressive nature of the work in hand. He can illustrate this by giving a brief history of the hymn, anthem, or the Church's seasons, thus helping his boys to understand the purpose for which the choir is organized and the place they occupy in the Church.

Furthermore, boys are always ready to hear and appreciate interesting stories, especially when they refer to boys. On one occasion for example, when my choir was rehearsing (Hymn 445) "When morning gilds the skies," the following story came to mind and was listened to very attentively and made a great impression: "A prominent Eastern clergyman told of a choir boy who had fallen a victim to an unfortunate growth under his tongue. After careful examination by great specialists, the clergyman told the boy that the doctors reported there was no possible help for him, and in order to save his life, his tongue would have to be cut out. The boy was then asked if there was anything he wished to say before the operation which would never permit him to speak or sing again. The little boy, looking pitifully into the clergyman's face, said, 'Please sir, if these are to be my last words, may I sing my favorite hymn, 'May Jesus Christ be praised?'"

Again one can always interest boys in choir work with short dissertations on the composition of popular hymns. "Nearer my God to Thee," for example, will appeal to them, for nearly every boy knows the words. In this particular hymn, the basis of the theme being the story of Jacob's dream, a splendid opportunity is presented to bring in a Bible story of great interest and force. A boy's mind coaxed along these lines gradually assumes a disposition to honor work based on words of Holy Scripture whenever it is put before him, and this inclination becomes permanent in time in his conduct. It becomes associated with his spiritual life, and his studies in the choir room are marked with most serious consideration. When the boys thoroughly understand the purpose of the choir and their relation to it, they come to assume a responsibility which can easily be kept afame with frequent though gentle reminders. The boy that does not love responsibility will not make much of a man; and where is the boy who does not aspire to manhood? It is not difficult to maintain enthusiasm in the work, if the boy's sense of duty and honor is aroused.

The choir room is a splendid place also to send home to the boy's understanding, good, salutary lessons of purity, brotherly love, and obedience. If only the choir leader can illustrate his point with some freshness and originality, he will always be assured of an attentive as well as an appreciative audience. High spirited boys love to argue. It is their nature, and nothing succeeds like success, even in argument. Their discussion covers many subjects, from politics through the realm of mechanics almost down to clothes pins, and at times are extremely interesting. The choirmaster should always be on the alert and at an opportune moment jump into the fray promptly, take up his end of the game, and twist it to good effect and purpose. A recent experience will illustrate how easily boys can be started on the road of practising worthy Church observances if the suggestion is made at the psychological moment.

At rehearsal on Shrove Tuesday the boys' work was so satisfactory, that after complimenting them, we promised them some chocolates, which we told them would be distributed on the following evening, Ash Wednesday. One boy immediately

spoke up: "No! no! nothin' doin'! Skinnay and I are going to keep Lent. We start to-night and we don't touch candy through Lent; so nothin' doin'!" A bargain was instantly made that the choirmaster was to refrain from smoking and the boys refrain from eating candy for the forty days. Twelve boys joined "The League" on the spot and kept their pledges faithfully. It is this art of being one with them, and at the same time maintaining a firm hold on the throttle of government by one's own conduct, that makes for success in work with boys.

In mentioning a few of the benefits derived from membership in a boys' Church choir, of course the greatest of all is the bringing in of those boys who have not had the advantage of religious study in their own homes, and therefore have never tasted the spiritual refreshments offered by the Church in her beautiful liturgy and service. He learns the hymns and loves to sing them, and his favorite hymn ever remains with him. He finds that the study of rhythm develops his sense of harmony and helps him in other musical studies. His association with the other boys in realizing that it is their choir, their work, their success or failure, spurs him on to do his utmost and brings out the best that is in him. In regulating their duties or testing their devotion, we never go above or beyond the boys' capabilities. It is our aim to attract and direct him to higher motives by appealing to his depth of love for the choir and his personal interest in its welfare. For if the boy's soul is not in his work, there is not much being accomplished. A willing soldier is worth ten pressed men, especially in volunteer effort.

One of the greatest secrets of successful choir work is to keep something moving all the time, and let that something always have a rough and unfinished edge. Difficult anthems when first presented for study loom up before the boys like huge black mountains of impossibility, but as they learn them bit by bit and then put the pieces together to make the whole, the boys first marvel at their own accomplishment and then wonder how they got out of the wilderness so easily. We make a point to have a favorite composition ready when the fire of enthusiasm runs a little low from too strenuous application; for after a hard study, a "favorite" comes as a very welcome and effective refreshment. We also endeavor to keep our rehearsals full of activity from the moment the baton raps for attention until the end, when every boy stands with bowed head while the closing prayer is intoned.

A prominent clergyman who is a golf enthusiast recently said that his great study for the Sunday sermon somewhat resembles his study of golf. He tried his level best to shoot the message as straight as it was possible for him to do, so that when it reached home it would stay put. The Church choir offers similar opportunities. It is a very good medium for developing character, provided the teaching is sound and such as assists the boy in constructing his life on high and noble principles. When the work uplifts, it is never forgotten.

Then sometimes we have to "iron out" a boy who does not quite understand himself; a boy, for example, with a high soprano voice who insists on singing alto. The transfer is not made without some little difficulty, for his chums sing alto and he wants to sit next to them. Usually, therefore, a big gray chip has to be delicately removed from his right shoulder before his temperature assumes a normal condition. Another little chap has the habit of working under full steam. He sings so fast that he is usually half a measure ahead of his companions. So in order to strike a balance, we give "Tommy Allegretto" a mate whose chief fault lies in the opposite direction. Numerous difficulties, of which the above two are fair examples, come to the surface continually, but a trouble is easily eliminated when it is small and we make a point to adjust our differences very quickly.

Choir work also offers its quota of surprises. We should like to recite an instance in support of the oft repeated assertion that singing is contagious: Three years ago two brothers, splendid boys, were taken into membership in the choir. Neither possessed the slightest comprehension of time or tune. Though each had but the fragments of a voice which might be made useful, they seemed very much interested and sincerely de-

... great deal of effort, personal work, and... have made wonderful progress and to-day... work. Their sense of tune is clear and true and... the service heartily and very well. Their parents... speak of the boys' remarkable achievements.

After all, the living example of the man is the power behind the throne when the study of the boy and what he may become is concerned. This is apparent to anyone who loves boys, who has studied them, and who sees clearly the God-spark pulsating through their active lives, ever responsive to the invitation to come, rather than the command to go. How can we ever forget that our boys of to-day are the men of to-morrow: that the wisest, surest, and greatest heritage is the example of an honest, upright, well-spent life, a life that has ever striven to fulfill its duty both to God and to man?

HOW TO UTILIZE THE CONTRIBUTOR OF SMALL MEANS WHEN RAISING AN ENDOWMENT FUND

BY CHARLES K. FARRINGTON

Treasurer of All Saints' Church, Orange, N. J.

MANY of the readers of this article are doubtless interested in the success of some church, hospital, or other charitable institution. Usually such organizations are hampered by a lack of money from enlarging the scope of their activities. I plan to mention in this article ideas for obtaining gifts from what may be termed the "small contributor" toward an endowment fund.

Usually the request for contributions for an endowment fund conveys the impression that large gifts, legacies, etc., are expected, and that persons of wealth will take care that such a fund is raised. Too often such an impression prevents the speedy raising of an endowment fund because many small gifts are not received. If we examine the finances of the average church, hospital, or similar organization, we are astonished to find how few people do at the present make contributions toward the support of such worthy objects, or have made them in the past. Frequently this state of affairs can be remedied if a feasible plan can be shown to correct it, and also if sound business management can be assured in the future.

I have been for a good many years interested in the success of organizations such as have just been mentioned, and I am convinced that as a rule the "small contributor" is overlooked when an endowment fund is being raised. If any reader doubts the accuracy of this statement, a visit to any church, hospital, or charitable institution which is endeavoring to raise an endowment fund, or has had money left in the past for such a purpose, will soon bring the conviction that few small legacies are ever left. If we can only get the "many" to leave aid, we find that the combined gifts of the many will greatly swell any such fund.

It will now probably occur to the reader to ask what I mean by "small" gifts. I answer, gifts of or legacies of \$52, \$104, \$156, etc. How many of the persons who read these lines have ever thought of leaving these amounts to any favorite religious or charitable object? If questioned, most of them would answer, "Why I would hesitate to leave such sums; they are so small, someone might consider that I was 'mean.'" It is just here a great mistake is made. Let me call the reader's attention to the following table which shows graphically how valuable small legacies are. Table No. 1 is more especially for those interested in Church work.

TABLE NO. 1

Invested at 5 per cent. the amounts named will insure perpetually a weekly offering of:

\$ 52, five cents per week.
104, ten cents per week.
156, fifteen cents per week.
208, twenty cents per week.
260, twenty-five cents per week.

These sums are mentioned because they are the favorite offerings of many who, while desiring to give larger amounts for a weekly offering, are prevented from so doing by a lack of means. For the past eight years the church of which I am treasurer has not received a legacy of any of the sums I have mentioned in the table. The difficulty was that it was not realized that such legacies were of any value. It was left to a possible chance that someone would be able to provide what was termed a "substantial" legacy. Explain to these

people who think they are not in a position to remember the Church at death, and mention that twenty legacies of \$52 each, or ten of \$104 each, are more than equal to a single thousand-dollar bequest, and at once an entirely different aspect is placed before them. The value of a number of small gifts is then realized, usually for the first time. Upon explaining the idea to a man of modest means I was impressed with his cordially expressed approval. "I can do that," he said. "I never before realized that any sum I could leave would aid, and I am very thankful to have the plan suggested to me, and to know that when I am gone, my weekly pledge which I have maintained during my lifetime for the church I have been interested in, will be *perpetually available*." His answer is typical of others which I could mention if it were not for lack of space. Many persons carry a moderate amount of life insurance, in many cases as a fund to cover funeral expenses alone. It is a simple matter to add enough insurance to cover the amount one desires to leave for a legacy, and the premium, being paid in small amounts at intervals, does not burden the insured. Then from the start, in event of death, the legacy can be paid in full.

Sometimes a person plans to lay aside a certain amount yearly toward such a legacy, assuming of course that he will live long enough to do so. Insurance allows such a plan to be carried out for a certainty, no matter how long one may live. If one does lay aside, say one, two, three, or even more dollars per year, it is better to pay this directly into the church endowment fund as fast as possible, and not keep it until the total one plans to give is accumulated. If such a plan is employed, use, at stated intervals during the year, small offering envelopes, marked "endowment fund." They have proved to be a great aid in raising such a fund.

I will now give a table which will prove especially useful for persons interested in hospital or similar work. Usually yearly gifts instead of weekly offerings are made for such purposes.

TABLE NO. 2

Invested at 5 per cent. the amounts mentioned will insure the following yearly payments:

\$ 50.	\$ 2.50
100.	5.00
150.	7.50
200.	10.00
250.	12.50

Many persons make a yearly contribution of \$2.50, \$5.00, or more during lifetime, but usually this stops at death. Many of these persons have been patients in the hospitals; some may be interested even if they have not actually been sick in it. When one compares the number who yearly come in contact with such an institution, with the few who ever remember it in event of death or otherwise by a modest legacy or gift, it will be seen that much money is annually lost which could be gained for any specified work, if those who could give it could be informed of their ability to do so. Hence this article, which I trust may enable any church, hospital, or similar institution to obtain funds for an endowment.

I will mention a few rules to follow in undertaking such a course.

1. Make it clear that all money received will be safely invested by a competent committee.

2. Specify the total amount you have in view for the endowment fund. Do not vaguely state you are endeavoring to raise an endowment fund. Make it known that you have a definite amount in view. In this way you will be enabled to ask for so many subscriptions of varying amounts which, if received, would make up the total. Mention that twenty gifts or legacies of \$50 will make up a thousand dollars of your total, or ten of \$100 will be equally advantageous.

3. As often as possible, publish how much has been received to date. The secret of success in such an undertaking is the keeping of the matter before those who can accomplish the desired end. A Church paper is a good medium; or some hospitals publish such items in a yearly report. A committee to see that notices are inserted from time to time in the local papers is also of great value.

BETWEEN dawn and dark there is time enough for the collisions of disinterestedness with selfishness in our dealings with our fellow-creatures, in the life of our own homes; time enough to meet or to evade the demands of homely faithfulness in our several work, time enough to confront the sturdy rebellion of passions and besetting sins against our spiritual nature, time enough to win or to lose heaven in.—Henry Wilder Foote.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

INFORMATION FOR TENEMENT DWELLERS

HERE is a striking and suggestive move that might well be followed elsewhere and by other companies. The following is a reduced fac simile of a circular:

TENEMENT HOUSE LAW

To the POLICY-HOLDERS of the Metropolitan Life Insurance Company in CINCINNATI, OHIO

DO YOU KNOW that the law provides for healthful conditions in tenement houses in Cincinnati?

A tenement house is any house occupied by three or more families who live separately and do their cooking on the premises. The term, therefore, covers apartment houses, which are not called tenement houses in common speech.

DO YOU KNOW that the law gives you the following RIGHTS?

RIGHT I is that there shall be at least one sink with running water for every two families, and not less than one sink on each floor.

RIGHT II is that all common halls and stairways shall be lighted from sunset to 10 P. M. throughout the year. If the halls are dark during the day, windows must be provided or lights kept burning.

RIGHT III is that the owner shall keep all parts of the house in good repair. He must keep all parts used by the tenants in common clean and free from rubbish, dirt, refuse, etc.

RIGHT IV is that one toilet, a compartment for catch-basin or privy-vault, shall be furnished for every two families.

RIGHT V is that no cellar of a tenement house not approved by the Board of Health shall be used for living purposes. A cellar is more than one-half below the ground level; a basement not more than three feet six inches below.

Basements can be used if all rooms are at least seven and one-half feet in height, if they are well lighted and ventilated, and if the floors are well drained and the walls are dry.

DO YOU KNOW that the law places certain DUTIES upon you?

First. You must not overcrowd your rooms with members of your family or with lodgers.

Second. You must keep your own rooms clean and free from filth, refuse, etc., and must assist the owner in keeping the entire premises in a sanitary condition.

Third. You must not use any part of a tenement house for the storage of feed, hay, rags, excelsior, or any highly inflammable material. The storage of paper stock upon tenement premises is prohibited.

If you live in a tenement house and are not obtaining everything you have a right to under the law, speak to your landlord at once. If the improvements are not made in a reasonable time, notify the Health Department at the City Hall. If even then nothing is done, notify the Chamber of Commerce or the Metropolitan Agent who calls on you, and the matter will be taken up.

THE LAW GIVES YOU THE ABOVE RIGHTS. SEE THAT YOU GET THEM

Longer life and greater happiness will be the result.

FROM BELGIUM

This letter from Belgium written on the eve of war is pathetically sad, but it points out a truth we must take to heart. It is from Paul de Vuyst, vice-president of the International Commission on Congresses on Home Education and Parent Teachers Unions:

"Brussels, Belgium.

"To-day, 3rd August, there is very little hope that the European war can be stopped. The Germans asked Belgium to run through to attack the French, so there is serious danger for Belgium and also for many other nations. If there is no change in the situation, Europeans should remain at home. America should send food to Europe. You will receive all news by cable more accurately in your American newspapers than I can tell it. Perhaps everything will also be troubled in America. If so, it should be a 'cas de force majeure' to hold the Congress of September 1915. Your American Committees can decide upon it within a fortnight. My intention was to start from here the 22nd or the 29th of August but these unforeseen circumstances oblige me to wait for decision.

"The profound origin of these wars is that humanity is not trained for peace. If you hold the Congress this year, please study the question, 'How to train young children at home for peace.' I hope in the meantime your American government will use its influence to offer arbitration and to do everything possible to stop the European conflagration."

PROVIDING FOR COMPLAINTS

City Manager Ashburner of Springfield, Ohio, has established a "kicking hour"; that is, he has set aside one hour a week in the evening "after the people have had their supper and the bars are down," as he puts it, for anybody to meet him in

his office and register any complaints or suggestions. It is intended to bring the people into direct contact with the management in an informal way, although the files generally show that the majority of the "kicks" have already been given attention. City Manager Waite of Dayton is centralizing the handling of all complaints regarding city service. A complaint clerk has been appointed whose duty it will be to refer complaints to the proper departments to see that an adequate investigation is made, and to report the result of each such investigation.

NEW POLICY IN CHICAGO

Mayor Harrison's changed attitude in Chicago police matters is due to the killing of Detective Sergeant Birns and the wounding of several others in a street fight between rival groups of policemen. The morals squad had made a raid, and in taking the prisoners away, encountered plain clothes men from the Twenty-second street station. As none wore uniforms it is thought that each mistook the other for highwaymen. There is a hint of a plot to "get" the morals squad men, but nothing has been proved.

The affair showed up a sickening condition of affairs in the district policed from the Twenty-second street station. Vice apparently had been flourishing under the captain's nose. The district is within the first ward, represented in the council by "Bathhouse" John Coughlin and "Hinky Dink" Kenna. Political influence had kept things in bad condition. The result of the revelation was that Captain Ryan was transferred to a remote station and he resigned shortly after, and Mayor Harrison was stirred to new activity.

DR. FLEXNER'S CONCLUSIONS

The Survey sums up the conclusions of Dr. Flexner's investigations of prostitution in Europe in this wise:

"The general European attitude may be summed up as follows:

"The two participants in every immoral act are more and more coming to be viewed as of equal responsibility. Their conduct is, as between themselves and themselves alone, vicious and not criminal. It becomes criminal the moment it becomes open, involving annoyance to others. In still higher degree does criminality attach to any third party who profits by promoting, stimulating, or countenancing the immorality of others.

"The change of opinion from the crime concept to the vice concept of prostitution accompanies and denotes not less, but greater public concern on the subject. For it betokens a critical and discriminating study of the problem—a reduction of its vast total into constituent elements, each to be met by its own appropriate procedure."

THE WASHINGTON "ALLEY BILL"

The passage by Congress of the so-called "Alley Bill" for Washington, D. C., has been the wish and goal of social workers in that city for years, but not until Mrs. Woodrow Wilson came to the city and gave her active aid was it possible to get the effective attention of the nation's and the capital's law makers. According to Miss Jane Drew, writing in the *Chicago Post*: "The people of the uplifting movement are not the only ones who are glad for the accomplishment of the desire of years. The occupants of the alleys, black and white together, and the residents of the city everywhere who necessarily suffer from the evils of the congested condition of the 'other half,' are thankful for the benefits which will result from the enactment into law of the bill to which Mrs. Wilson gave her best endeavor and almost her last thought."

HERE IS ANOTHER effect of the war: The Secretary of the American Association for Labor Legislation writes that he "has received no official notice that the meeting of the International Association on Unemployment has been cancelled, but assumes that it will not be held on account of the European war."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published

PRAYERS FOR PEACE

To the Editor of *The Living Church*:

It is with feelings of regret that your correspondent has read the article by Dr. Fiske in *THE LIVING CHURCH* for August 15th. It seems so strange that one familiar with the Book of Common Prayer cannot find therein prayers, through the medium of which one can breathe out all the petitions that are naturally suggested by the present conditions. If in the heart there is a desire to pray for any particular object or person, an attentive worshipper can very readily (both in the Liturgy and in the Divine Offices) find many words that can fit in with and express the longings of his soul; but this *does* require attention on his part, and surely, when we pray, we should give our whole attention to the matter before us.

There seems to be no circumstance of which one can conceive, regarding which one cannot find some suitable petition in the Lord's Prayer; and many devout souls have through the ages offered up that Divine Prayer with intention for countless objects. "Thy Kingdom Come"; is this not a prayer for peace and prosperity for the whole world? A petition through the means of which our longings for the cessation of war can be voiced?

Of course in many parishes the Holy Sacrifice is offered with special intention in these evil days, and the attention of the congregation is directed to these special objects by a few words from the priest; then very readily can one find opportunities during the pauses in the service to offer up prayers in one's own words, or else in those worldless aspirations that take the place of language. It is also easy to find, in the words of the Liturgy, phrases that adapt themselves to the objects prayed for. In these war times, the petition (in the prayer for the Church Militant) to God, to "dispose the hearts of all Christian rulers," etc., certainly seems most apposite, when so-called Christian rulers are thundering out wicked declarations of war against each other; and at the words "O Lord, to comfort and succor all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity," the vision of the battle-field rises in one's mind, and one commends the wounded and suffering there to the Divine Mercy and thinks of those left at home in need and trouble. And later on in the service, when we are kneeling in the Divine Presence, we can commend all the sorrowing and the suffering to our Blessed Lord, as we pray for "all Thy whole Church"; and when we say "O Lamb of God, have mercy upon us," we can pray, each one in his own heart, for all who need these prayers. And in these times of war, what better prayer could be devised than the Church's cry, hallowed by the use of the saints of the centuries, "O Lamb of God, grant us Thy peace"?

Then in the Divine Offices and in the Litany, we can find many petitions applicable to the needs of the present time. The collect for peace in Morning and Evening Prayer, the prayer for the President and *all* in authority, the prayer for all conditions of men, the versicles in Evening Prayer—"Give peace in our time," etc.,—the petition in the Litany "That it may please Thee to give to all nations unity, peace, and concord," the Lord's Prayer and versicles following it after the *Kyrie* in the Litany: seem to say to God all that we would fain express.

Then there are special prayers. The commendatory prayer in the office for the Visitation of the Sick—that might well be said each day in behalf of all Christian soldiers who are about to die. The prayer, in the same office, concerning the "shortness and uncertainty of human life," also appropriate prayers in the office of the Visitation of Prisoners: these, to say nothing of many suitable prayers among the liturgical collects, can, one might think, furnish us with ample material for our petitions, either public or private; and surely the prayers that have been doubly sanctified through their constant use by the Church must be far more precious to us than any extempore ones, or any modern compositions. And if we let down the bars, to allow the offering of extempore prayer on some "special occasion," who knows how far reaching such actions would be?

Baltimore, August 17, 1914

R. F. BRUNE.

To the Editor of *The Living Church*:

A STORY is told of a young man who had taken his best girl on a little trip, by means of a buggy ride. Suddenly the horse became unruly, rearing up, and kicking the buggy all to pieces. Frantically, the young lady exclaimed, "Pray, John, pray." She evidently had requested of him a very difficult thing; but he did the best he could. Quickly he looked up, and said: "God, make us humble and truly thankful for what we are about to receive, for Christ's sake."

My heart goes out in the fulness of sympathy for the brethren of the priesthood whose devotion to rubrics and canons has landed

them in a position where they themselves are in need of "Prayers for those at sea." In the event of the church building catching on fire, or the minister becoming suddenly ill, there is little need to hunt up the particular rubric or canon bearing on the subject. The destiny of man is the solution of problems; and with the richness and variety of the Book of Common Prayer, each individual priest ought to be able, in any case of emergency, to solve his own problem.

Baltimore, Md., August 29, 1914. GEORGE F. BRAGG, JR.

To the Editor of *The Living Church*:

IN connection with the current discussion as to the apparent inadequacy of the Prayer Book in times like the present when it is desired to have prayers for special or unusual conditions, may I offer a suggestion which, in my own case, solved the question?

I was holding services as lay reader at a certain church at the time of the outbreak of war. We desired, naturally, to offer our prayers in such a time of distress, but there had been no special form set forth by the Bishop. Just before the close of the service, therefore, I reminded the congregation of the calamity which had befallen Europe, and asked their prayers. There had been no special prayer provided for us, I told them, and in any case we perhaps scarcely knew just how we ought to pray; it might not be right to pray simply for peace; God might in His providence have a purpose to be worked out through war; but there was one prayer which we could use with entire certainty of the fitness of its petitions. I asked them, then, to join with me in saying the Lord's Prayer with especial thought of the conditions in Europe, desiring as we said it that God's Name might be hallowed, His kingdom come, and His will be done in relation to the nations engaged in war, the soldiers, the families at home, and all concerned. Then we said the Our Father, and I think that thus it meant more to us than almost any special prayer that I might have read.

Would not the Lord's Prayer, said thus, with especial thought of certain definite objects to which we wished it to apply, meet almost any need?

JAMES HAROLD FLYE.

General Theological Seminary, New York,
August 28, 1914.

UNIATS AND RACIAL BISHOPS

To the Editor of *The Living Church*:

HAVE read with great interest the article of Father Convers on the Uniats, and since he avowedly has given us the history of those in order to warn us against racial Bishops, and especially against the consecration of a negro Bishop for especial work, may I venture to say that the parallel is not exact?

In the first place, the Uniats in this country have trouble with the Irish and German Romanists, for a very definite and plain reason. The existence of a Uniat congregation in this country anywhere is a direct contradiction to the teaching of the Roman Church, and gives a blow to all their arguments against the Anglican Church. They assert and teach their people that no man can be a priest and have a wife, that the Mass cannot be said in a vulgar tongue, the Cup cannot be received by the laity, and to have their congregation brought into contact with a married priest, to have them know of the Mass being said in another language than Latin, and to hear of people receiving communion in both kinds, causes them trouble, and they do not like it. Consequently they make things unpleasant for the Uniat priest.

Is there any danger of such a condition arising among the negroes, if they should be given a Missionary Bishop of their own race? Is the case parallel in any way?

Then the schisms which Father Convers cites arise from doctrinal differences which preceded the acceptance of the Papacy, and which were ignored when the Orientals were brought to adopt the Uniat position; these doctrinal beliefs are a fundamental reason for their being Melkites, Nestorians, and such. Persecution has ground some of these beliefs into the very being of these nations. All the schisms have been caused by Rome attempting to make the Uniats change from Nestorians, for instance, into Romanists.

Again, is there any danger of such a condition arising from a Negro racial Bishop, subject to the House of Bishops, having jurisdiction over men holding exactly the same faith, worship, and discipline as we do?

As for racial Bishops, I personally am neutral; I do not have to decide the matter directly or indirectly. But Father Convers' article, very interesting and timely, does not bear on the question.

H. P. SCRATCHLEY.

LITERARY

RELIGIOUS

The Christian Eucharist and the Pagan Cults. (Bohlen Lectures, 1913.) By the Rev. W. M. Groton, D.D., Dean and Professor of Systematic Divinity, Philadelphia Divinity School. Longmans, Green & Co. pp. xii, 203.

The religious ideas and institutions of the Graeco-Roman world in the early days of the Christian era have been regarded until quite lately as having no definite bearing on the study of Christian usages during that period. The two fields of classical and biblical research have been occupied by separate groups of scholars, each pursuing its own course without more than an occasional sidelong glance at what the other was doing. Very different is the attitude now. The up-to-date German classicist has discovered that the Epistles of St. Paul have a claim to be included in Greek literature! The complementary fact is the interest manifested by Christian scholarship in investigating the pagan environment of the early Church. It is important to ascertain to what extent the influence of this environment operated in shaping the beliefs and usages of the Catholic Church. Of course, as was to be expected, there are people who have settled the matter to their own satisfaction and assure us dogmatically that Christianity is now seen to have borrowed wholesale from pagan cults, doctrines and practices which hitherto have been credited to a very different source. Ignoring the fact that this department of study is still in its infancy, and depending absolutely on such authorities, an American novelist undertook to exploit this opinion as the settled conclusion of critical research. That was a year ago, about the time Dean Groton was delivering these lectures, which are now available in book form.

The question he discusses is the assumed indebtedness of our sacramental doctrine—especially that of the Real Presence—to the pagan cults, in particular to the Mystery-religions. He is familiar with the rapidly growing literature of the subject and has succeeded in presenting to the reader in attractive form the comparatively few ascertained facts and the numerous and often conflicting inferences that are drawn from these data. At every step he is seeking for evidence, and when he finds it, he says so plainly, noting its significance; but conclusions that are merely plausible while lacking substantial proof are so stated, together with all that is to be said on the other side. The supreme value of the book is this judicial examination of the evidence, which puts the reader in a position to draw his own conclusions from a conscious grasp of the subject. In the majority of cases, we venture to think, there will be the disposition to agree with the general conclusions Dr. Groton himself reaches. He finds, for example, that "before the syncretistic tendency of paganism began to influence Christianity, the Christian sacramentalism had taken form." Again, the common assertion that the sacramental idea is part and parcel of a theurgic, i.e., magical, conception of religion he distinctly rebuts, thus disposing of the purely gratuitous "problem" which that assertion raises as to the sacramentalism of St. Paul.

We have said enough, perhaps, to indicate the nature of this book. Without presuming to voice the opinion of the specialist on its merits, or to speculate on the possibility of its conclusions being modified by subsequent research, we are certain that it meets the needs of the conscientious student desiring to get at the gist of the points in controversy, in a manner which leaves little or nothing to be desired.

T. B. F.

The Revival of the Gift of Healing. By Rev. Henry B. Wilson, B.D. Milwaukee: The Young Churchman Co. Cloth, 60 cts.; by mail 64 cts.

This little book, by the director of the Society of the Nazarene, sets forth earnestly the reason and hope of divine healing in the present day, as a part of the Church's work and duty. It is a brief but effective argument, and priests and others would do well to have its clear presentation ready in their minds for use at any time. The subject treated is so important and so thoroughly in the public mind that one hopes that many will read this little book. A variety of excellent prayers are appended; and an office for anointing. The book will be a very useful one.

Thoughts on Penance. By the Rev. H. P. Denison, B.A. The Young Churchman Co. 75 cts. net.

This little book is very clear as to the purpose and reasonableness of Penance. The place and value of Penance, quite apart from Confession and Absolution, are plainly presented. The principle, universality, the judicial and remedial aspects of Penance, are carefully and skilfully dealt with. If one does not quarrel with the school of the sadists, he will find little to quarrel with in Prebendary Deni-

son's present book. His credulity may be pardoned because of his sincerity, but it will be found to be a strain upon many.

B. C. R.

Christian Belief. By J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge. W. Heffer & Sons.

Within the compass of less than fifty pages we have here four addresses to university men and one sermon delivered in a parish church, the theme being: Creed and Life, Jesus Christ, God, Sin and Atonement, The Christian Way, The Gospel and Theology. "The Christian View of God and the World" is thus set forth in a series of brief but wonderfully comprehensive statements. The author declares that "to know what it is that Christianity asserts and claims is often the best of apologetics," and his treatment of the subject conforms to this point of view.

If any one desires the assurance that the cardinal points of dogmatics have nothing to fear from modern critical methods he can hardly do better than to read this strong and temperate presentation of the matter. Incidentally he will be shown the fallacy of many popular catch-phrases uttered to the disparagement of the time honored faith of the Church.

T. B. F.

WITH THE RUSSIAN PILGRIMS

With the Russian Pilgrims to Jerusalem. By Stephen Graham. London: Macmillan & Co. Price \$2.50 net.

We may study many books on the history, doctrine, and worship of the Russian Church, and then out of our own Western ideals and prejudices, form a most erroneous conclusion as to the spirit of its people. Also, essays on Russian autocracy and oppression, and the uncanny bits of Russian literature may help mould our opinions. But all this is a far cry from actual appreciation of the personal piety of the peasant Russian, its peculiar depth and reality. We may attend a Liturgy in their New York Cathedral or elsewhere, and be bewildered by the gorgeous ritual and heavenly music. But until we watch the rapt face of a choir boy we will not begin to understand. So we need a book like this that gives us a grasp of the inner meaning.

• An English wanderer, the author also of the delightful *Tramp's Sketches*, tells his actual experiences and impressions while travelling himself as a Russian pilgrim, unrecognized by his brothers and sisters of the great motley family. It is a fascinating book to read, humorous as Mark Twain, and with choice of language and power of description equal to his, but a wholesome antidote to him; for Stephen Graham deals with men, not with caricature; with spiritual realities, not with ridicule—all in profound reverence.

Here are some excerpts: "The journey of Russian peasants to Jerusalem has never been described before in any language, not even in Russian. Yet it is the most significant thing in Russian life today. In the story lies a great national epic." "As long as the Russian peasants and their like are gathered there, God will be found in the midst of them—those who have been disappointed with Jerusalem will simply not have got there." "I suppose the Russian pilgrims read the gospel every day in Lent. Those who could read, read aloud; and those who could not read, listened. They lived the *evangel*. It was possible to buy Russian guide books to Jerusalem in the shops, but very few pilgrims bought them. They used their Bibles, and they found the sacred places by asking one another. It was marvellous how they found their way through the labyrinth of dark, tunnel-like streets and alleys." "A rite scarcely lives as long as it is merely ecclesiastical, but when it is personal it is altogether lovely. The swinging of the censer in church one allows to pass unnoticed, but old Abraham burning incense over us in his old tin can melts one to tears. On Holy Thursday one looks upon the washing of the disciples' feet by the delicate old patriarch, but it is only a church pageant and a spectacle—the richly carpeted platform in the square of the Sepulchre, the monks each named after an apostle, the gentle grey-beard with a silk towel at his girdle washing the spotless feet with rose scented water . . . It is a different matter when an inspired peasant washes his fellow-pilgrims' feet from an old tin pail at the back of the monastery wall: It is not artistic; the feet are very dirty; it looks coarse and uninspiring; but it is real, and if you see beyond the material appearance, it is lovely. It has the beauty of summer hidden in the rich black earth." "The pilgrimage of pilgrimages is a rite in the larger church of the universe—we complete in symbolic act an eternal journey. In the mystery of the rite I shall attain unto Calvary and die there, just as at Communion I partake of the Body of Christ; or else I have not made the pilgrimage and have not entered into Communion."

This is a book that everyone ought to read; it will be a revelation of much that will arouse sympathy and a desire for further understanding.

THOMAS BURGESS.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

COMMORROW is the first Sunday in September. Either then, or very soon after, most of the Sunday schools will be at work again. It is a time for carefully considering what this work is to be.

The Sunday schools of to-day, so far as we know them, are of three sorts. First we have the "up-to-date" school that uses modern methods and follows to a greater or less degree the recommendations and is inspired by the ideals that for fifteen years have been set before the Church. These schools, in theory, at least, have their work all mapped out, supplies purchased and at hand, teachers to some degree prepared for their work, and are trying to make the Sunday school a true school of religion, the Church school, in which the pupils are taught what they ought to know, and are trained in what they ought to do.

Such schools are increasing in number, but are they increasing in real efficiency? What is the product which they are putting out? Is it the young man or young woman who is keen in loyalty to Jesus Christ, as the God Incarnate, and because of that loyalty eager to help others to the same loving knowledge of Him? Then, in so far, the school's product is good. But, what if grades, and curriculum, and expression work, and organization become the shibboleths, and the important matter of the school is not the product but the process? There is a very grave risk of this. We are all human, and the love of doing is often the keenest love we have in our work. Our delight is the delight not of accomplishment but of the details by which the result is brought about. We care far more for our cards and our reports, and all our system than we do for those upon whom the work is to be done. The weakness of a good deal of secular education is found in our newer religious movement. And there is no cause for wonder that it is so. Most of the men who are forward in the modern movement are eager for its advance in order that by it there may be real progress in religious education. But they are necessarily limited either to a narrow experience or to the merely theoretical side of the problem. They think about how it ought to be. The "average child," that poor non-existing figment of the text book, the "ideal school," which is equally non-existent, crowd out from men's minds the real child and the real school, and in consequence we find in religious matters, just as many of us have found in secular matters, that the system is of most importance.

Against this tendency and this danger we must register a very earnest warning. The minute we find that a school, of whatever sort, is caring little about the progress of the pupils and much about the theory of its policy, we find an inadequate school. To give an example. By theory—and it is a most excellent and practical theory if it is not worked too closely—we put all the boys and girls of a given grade in school into the same grade in the Sunday school. Here comes a girl of ten who happens for various reasons to be below her grade in school. She has been sick, and arithmetic comes hard, and instead of being in, shall we say, the fifth grade, she is put back in the fourth. But she has had excellent training in religion. She knows what girls of her age know of matters of that sort. She reads as well as they, and her writing is not much slower. She is quite the equal for Sunday school purposes, of the fifth grade children. But by the rule she should go down into the fourth grade. Where is she to be put? The answer to this question—and it is by no means purely imaginary—will test the efficiency of the school in a very important point. Theoretically she should stay down. Actually she should go up to the fifth grade. The rule is made for guidance, not for strict observance. To be absorbed in the observance of the details of a theory, however excellent, to the exclusion of the more important consideration of the child concerned, is to mark oneself for an incompetent, and assure inefficiency in the school and poverty in the output. As Herbert Wright Gales has well said recently: "Our modern methods are undoubtedly better adapted to the needs of the pupil intellectually and physically. For those who are in earnest and who also have the intelligence to appreciate this gain, it has been great indeed. But there are many, far

too many, holding positions of leadership in our schools, who have simply changed the old sentimentalism for a new type in other dress with no more vital content of spiritual power." These are sound words, and should give pause to our work. To have simply changed the technique, if we may so put it, without having mastered the principle that underlies the new method, will not give any better results in Sunday school work than it will in anything else. Comprehension of the purpose, the object in view, and a clear recognition of the rights of the children, as individuals, must be a part of the Sunday school leader's equipment if he is to be effective.

For after all, children have rights in this matter of education. They are not the products of machine processes. The identity of a factory's output never can be in the least like children with their individualities. The boys in a given class, even of kinsfolk, will be individually different. Their interests are not identical. Their spiritual capacities are not alike. Their home surroundings, their inheritances, probably are quite distinct the one from the other. And these several things are each items in the problem of that class. Moreover, the boys in a given grade are very different from the girls in the same grade. They are all separate children, each of whom needs the particular treatment that the particular conditions of that individual life demand. And our Sunday schools must meet this demand. They have to train James and John, and Mary and Sarah, and all the rest of them. The leaders and the teachers can never afford to forget this if they hope to get the best results. The modern methods are the best methods possible, provided they do not blind us to the value of the individual's personal training.

THE SECOND group of schools—we fear it is still the largest—is entirely out of sympathy with modern methods. In some places this is due to an unreasoning prejudice. In others to ignorance. Now and again it is the result of failure to make the new plans work. This last is always a possibility. Let us imagine a case, of not wholly unknown circumstances. We have a school that wants to be different from what it has been. Rector and teachers recognize that something is needed to make things as they should be. So they get the best information they can get, they lay in their supplies, and grade the school, and start it going. It fails. Of course it fails. The reason is not hard to find. Books and supplies and the proper grouping of children will not make a modern school, nor will they ensure success, even with a good corps of teachers. Something else is needed. And it is needed first. The rector, superintendent, and teachers need to master the whole plan and ideal of the system. As one very successful friend once said to the writer, "One man can't work another man's scheme." He is right, for no successful Sunday school work can be built up on merely following the plans laid down by some expert. They must be studied. The general scheme, the interrelations of its several parts, the details, the modifications that local conditions require, all these must be mastered before supplies are bought and the system introduced. It is no simple, neither is it a complex, matter. It involves getting the idea clearly into one's head, and further, believing that it will work, not somewhere else but right here. More failures have come, and more dissatisfaction has resulted from failure to grasp this, to let it grip you, than from any other cause. The modern system can be worked anywhere. It ought to be worked everywhere. But before it can succeed in a new school, the people who are going to work with it must understand it. It is complicated, at first sight. It is difficult until it has been tried and proved. It is a source of surprise and often of discouragement in the earlier days. But when it is once established and is working its way, no one who has ever tried it can say, "This will not work." To such as have tried and failed we would say. Do not give up. Study the question carefully. Master it. If need be, get some one who has succeeded with it in your neighborhood, or some expert, to come and talk to you and your teachers. Then put

your whole self into it, and fit it to your children as need arises, and you will succeed.

But still the larger part of this group are the schools who have never tried the newer methods, who still use the leaflets, or some other question and answer books, and plod along with more or less success. Their future is still uncertain. In time they, too, will be modern—the sooner the better. But again we say, not until the leaders quite understand what they are doing and why.

THERE is a third group, which is perhaps not very large, and for which we hear but little. These are the schools where the method is the Catechism of some sort, schools where the old system has given way to the adaptation of the Ste. Sulpice method; and the clergy do all the teaching, save to the infants, and there are neither grades nor teachers. Much excellent work is done and has been done by this plan. We know none that is more exacting on the leader, none that makes the school more utterly dependent upon the tenure of the rector. Its results are often most excellent. Its aim is so different from the other schools that we must not tarry over it, nor can we group it with the schools of the older or the modern methods.

WE SHALL soon be at work! One method or the other will be in vogue. The test will begin. What are the determining factors that must be stressed? Are they not there? To see that the children are taught the things which a Christian ought to know and believe to his soul's health; to train them in the nurture and admonition of the Lord; to fit them for their position in the Church of Christ, and to make them ready by their Sunday school activities to take an enthusiastic and intelligent share in the life of the Church and of society. In short, to develop them; each in his own way, and after his own need to full grown freedom as the children of God, ready as sons to live and work for God and their fellows.

THE SWORD OF CHRIST

The Prince of Peace in sorrow
Speaks stern prophetic word;
"Not peace on earth I give to you—
I came to send the sword!"

"There shall be wars; and rumors
Of war shall chill with dread;
And nation against nation rise
To heap the fields with dead.

"Kingdom shall strive with Kingdom
And men shall maim and slay;
Earthquake and famine, blood and fire
Shall herald My great Day."

Doth Christ love wounds and slaughter,
That He hath sent the sword?
For this did He endure the cross?
For this His blood outpoured?

Nay! When men hurt their fellows
He mounts the Cross again.
Nor any pang in all mankind
But He must share the pain.

But since through greed and hatred
The hearts of men are hard,
Against His Kingdom, stubbornly,
The gateway they have barred.

His Kingdom must be established,
It may not pause, nor cease;
And God must work His purpose out
Whether by strife or peace.

They who are stout against Him
Are swiftly overthrown,
And they who flout His warning call
Drag ruin swiftly down.

But every stab of anguish
And every human woe
Pierces the heart of Christ above
With yet a keener throe.

Not less to His own wounding
Than theirs who rage and fight,
Not less to His own agony
His sword unsheathed must smile,
Until from bond of hatred,
Men shall their souls release;
Until on earth His Kingdom come
In justice, love, and peace.

GARDNER L. TUCKER.

THE CALL OF THE POOR

WO rather hackneyed phrases have crept into the language through the medium of popular novels and modern journalism. Like many coined expressions, they appear to have come to stay, because they say something which can hardly otherwise be tersely said.

The call of the poor is one of the most poignant appeals to certain natures of all the many voices of the world. It has been heard and followed in many differing phases of our world's history, but never with quite so insistent, penetrating, irresistible, and passionate a cry as since the days of One who spent His days in telling good tidings to the poor. The meaning of His message seems to be penetrating, at last, the consciousness of the race for social service. The telling of good tidings to the poor is the "note" of our modern life. Rich men have discovered that wealth is a burden to be gotten rid of. Some poor men have discovered that only in service is perfect freedom.

Charity is returning to its true meaning of *caritas*, a word of surging sweetness which we badly need in our language, which has but one word for *amor* and *caritas*.

Charity is still open, of course, to criticism in some of the emotional and absurd developments it manifests; but there is a sound instinct in a generation whose members cannot rest peacefully and indifferently in their beds, knowing that their neighbors are suffering.

One of the most significant facts of present-day social service is its indifference to the "deserts" of the poor. Christ made no distinction. His charity was absolutely indiscriminate, though in cases where the suffering had resulted from sin, His command was given to sin no more. We are learning that even the criminal can be healed by healing surroundings, and punishment, instead of being vindictive, or even simply for the protection of social life, is becoming curative.

We are far from the ideal as yet, when a great genius who had mortally sinned and expressed repentance, found no place for rehabilitation, though he sought it carefully with tears. There should be no Cains in our modern life of brotherhood. Our Lord taught a morality evolutionally beyond that of the early Jewish law, which was necessary for its time.

A modern writer expressed a profound truth when, under the title of "My Poor Relations," he has described the sordid life and bestiality of some who are truly our beloved brothers and sisters.

The saintly life draws with the cords of a Man those who have seen the vision of the kingdom of Love. "Only the ideal convicts us of sin," and the vision of the love of God bends the soul to its knees in deep humility of adoration, and the vision of the possibilities of the kingdom kindles a fire of passionate pity for those who suffer, which makes human strength and days seem all too limited and short for the boundless desire to help.

"SO FUNNY!"

HE rector of the (real) parish of X in an eastern diocese, with abounding charity to his fellow-Christians of the sectarian bodies, has long been in the habit of not merely receiving these at the altar, but of especially inviting them to join with Church communicants in an evening celebration of the Holy Communion on Maundy Thursday.

These friends in large numbers readily accept the cordial invitation, pleased as they are by its true spirit of fellowship, and without desire or dream of confirmation and in ignorance not only of the faith of the Church but also of her customs and outward expression of reverence, they come to the solemn service.

On one of these occasions, a good woman, the descendant of several generations of "Orthodox" ministers and well-trained and faithful in her own method of religion, thus spoke on her way home to a Church communicant: "That was so funny! I thought I should laugh aloud to see all those people get up and walk up to the Communion-table! And to be in the procession myself!" And a peal of reminiscent laughter overtook the speaker.

Who is responsible for such irreverent mirth? And do such unprepared guests at the altars of the Church receive, discerning and for their soul's good, the Body and Blood of our Lord Jesus Christ?

He never yet rejected the feeble soul which clung to Him in love.—H. L. Sidney Lear.

Church Kalandar



Sept. 1—Tuesday.
 .. 6—Thirteenth Sunday after Trinity.
 .. 13—Fourteenth Sunday after Trinity.
 .. 16, 18, 19—Ember Days.
 .. 20—Fifteenth Sunday after Trinity.
 .. 21—Monday, St. Matthew.
 .. 27—Sixteenth Sunday after Trinity.
 .. 29—Tuesday, St. Michael and All Angels.
 .. 30—Wednesday.

KALENDAR OF COMING EVENTS

Sept. 16—Special Convention of the Diocese of Oregon, at Trinity Church, Portland.
 .. 22—Milwaukee Diocesan Council.
 Oct. 7—House of Bishops, Minneapolis.
 .. Special Conv. East Carolina, Washington, N. C.
 .. 9—Board of Missions, Minneapolis.
 .. 14—Fifth Provincial Synod, Detroit.

Personal Mention

THE REV. FREDERICK M. C. BEDELL, warden of Leonard Hall, South Bethlehem, Pa., has accepted the rectorship of Trinity Church, Shamokin, Pa., diocese of Harrisburg, beginning his new duties September 1st.

THE STREET ADDRESS of the Rev. JAY SCOTT BUDLONG, rector of All Saints' Church, Minneapolis, Minn., is changed from 3233 Portland avenue to 3123 Portland avenue.

THE REV. HERBERT M. CLARKE, Ph.D., may now be addressed at 112 Comstock avenue, Syracuse, N. Y. Dr. Clarke will reside in Syracuse for the present, and take occasional duty in vacant parishes.

THE REV. LEFFERD M. A. HAUGHWOUT has resigned the rectorship of Christ Church, Meadville, Pa., diocese of Erie, to take effect November 1st.

THE REV. DOUGLAS I. HOBBS, who has been supplying Christ Church, Washington, D. C., has returned to his home in Henderson, Ky., and will resume his duties on Sunday, September 6th.

THE ADDRESS of the Rev. W. STROTHER JONES, D.D., is changed from Erie, Pa., to 1 West Fifty-third street, New York City.

THE REV. J. M. S. McDONALD has resigned the charge of Immanuel Church, Racine, Wis., and has accepted a curacy at St. Timothy's Church, Roxboro, Philadelphia, Pa.

THE REV. E. RUPERT NOEL, who is now acting temporarily as curate at Grace Church, Newark, N. J., has accepted a curacy at St. Stephen's Church, Providence, R. I., the Rev. GEORGE MCCELLAN FISKE, D.D., rector, and begins his work there on October 1st.

THE REV. E. H. PERRY, M.D., rector of Christ Church, Punxsutawney, Pa., diocese of Erie, has accepted the rectorship of Trinity Church, Washington, Pa., diocese of Pittsburgh, and will enter upon his new duties October 1st.

After spending his vacation at Wilkes-Barre, Pa., the Rev. DENHAM H. QUINN returned to Louisville, Ky., to resume work at Epiphany Church, the first Sunday in September.

THE REV. G. CHURCHILL RAFTER has resigned the rectorship of Christ Church, Bonnville, Mo., diocese of West Missouri, and has taken up missionary work at Big Piney, Wyo., beginning his new duties September 1st.

THE REV. W. F. RENNENBERG, who succeeds the Rev. H. J. Geiger as rector of St. Paul's Church, Hickman, Ky., should be addressed at St. Paul's Rectory, Hickman, Ky.

THE REV. JOHN G. SADTLER, Ph.D., rector of St. Mary's Church, Baltimore, Md., has accepted the rectorship of Christ Church, Bridgeport, Conn., and will assume his new duties on October 1st.

THE REV. L. E. SHERBURNE has accepted the rectorship of St. James' Church, Poquettanuck, Conn., and will assume charge on September 6th.

THE REV. ALBERT ERNST TAYLOR, formerly priest in charge of St. Gabriel's Church, Hollis, L. I., N. Y., has accepted the dual position of Master in Religious Instruction and English at the Manlius Schools, and rector of Christ Church, Manlius, N. Y., diocese of Central New York.

THE REV. Z. T. VINCENT, rector of St. Luke's Church, Weiser, Idaho, has accepted the charge of the Church of the Good Shepherd, Silver City, and St. Luke's Church, Deming, New Mexico, with residence at Silver City. He has already entered upon his new duties.

THE REV. E. E. WILLIAMS has resigned the rectorship of Grace Church, Menomonie, Wis., and will take a post-graduate course at Columbia University and the General Theological Seminary, New York.

THE ADDRESS of the Rev. JOHN WILLIAMS, who retires from the rectorship of St. Barnabas' Church, Omaha, Neb., October 1st, is 906 N. Forty-ninth street. His successor, the Rev. LLOYD B. HOLASAPPL, is now in England but hopes to return by the date named.

THE REV. W. D. WILLIAMS of Visalia, Cal., has been appointed minister in charge of St. Paul's Church, Southington, Conn.

Summer Appointments

THE REV. CHARLES G. CLARK, rector of St. George's Church, Brooklyn, N. Y., with his family, is at Bay Shore, L. I., for his vacation. The Rev. A. W. SAMWELL, curate, is in charge of the services during his absence.

DURING August services at Christ Church, Hartford, Conn., were in charge of the Rev. D. W. GRAHAM, rector of St. Agnes' Church, East Orange, N. J.

DURING the absence of the Rev. Dr. O. H. RAFTERY, rector of Trinity Church, Portland, Conn., the services are being taken by the Rev. HERMAN LILIENTHAL, rector of St. George's Church, Astoria, L. I.

DURING the absence of CHAPLAIN CASSARD in August on vacation, the services at the Naval Academy chapel have been taken by the Rev. JAMES M. MAGRUDER of Hockley Hall, Annapolis, Md.

THE REV. THEODORE D. MARTIN of Worcester, Mass., is supplying St. Philip's Church, Mattapoisett, Mass., for the month of September.

THE REV. HARRY E. ROBBINS, rector of St. James' Church, West Hartford, Conn., was in charge of the services at St. Mary's Church, South Manchester, Conn., during August.

THE REV. L. R. SHEFFIELD, rector of Grace Church, Long Hill, Conn., spent the month of August at Westport, on Lake Champlain.

DIED

CLARK.—In Brooklyn, N. Y., on August 15th, AUSTIN HUBBARD, son of Margaret F., and the late Rev. John W. Clark, and brother of the Rev. Charles G. Clark of Brooklyn.

GAY.—Entered into life eternal Wednesday, August 19, 1914, at 3731 Olinville avenue, Williamsbridge, N. Y., JOSEPHINE HOWARD GAY, widow of the late Rev. E. Gay of Tompkins avenue, N. Y., and Fernandina, Fla.

Grant unto her eternal rest, O Lord, and let light perpetual shine upon her.

HEILMAN.—GEORGE P. HEILMAN, father of the Rev. William Heilman, rector of St. John's Church, Covington, Ky., died at his home in Evansville, Ind., on August 25th.

Jesus Mercy.

MEARES.—In her 85th year, at her home, Wilmington, N. C., Sunday, August 23rd, Mrs. KATE DEROSSET MEARES, widow of Col. Gaston Meares, C. S. A., eldest daughter of Armand John and Eliza Lord De Rosset, and mother of Rev. Armand De Rosset Meares, also of Richard A., and Louis H. Meares.

RICHARDSON.—Sudden on August 23rd, at Essex, N. C., the Rev. WILLIAM CLARENCE RICHARDSON, D.D., for thirteen years rector of St. James' parish, Philadelphia, Pa.

SMART.—DR. WILLIAM H. SMART of Boston, died on August 17th, aged 80 years. Funeral services were held at New Castle, N. H., by the Rev. Charles LeV. Brine, rector of Christ Church, Portsmouth, N. H.

VAUX.—At Ventnor, N. J., on August 28th, ELIZABETH WALN VAUX, daughter of the late Richard and Mary Waln Vaux.

Rest eternal grant to her, O Lord, and may light perpetual shine upon her.

RETREATS

NEW YORK.—Week-end Retreat, Christ Church, Mount Overlook, near Woodstock, Ulster Co., N. Y., September 18th to 21st, conducted by Father Duffy, S.D.C. Special reduced rates at Mountain Hostel adjoining. Address for particulars, Miss SLATTERY, 132 East Nineteenth street, New York City.

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants,

business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

S T. PETER'S PARISH, Fernandina, Florida, 100 communicants, invites correspondence with clergymen with object of procuring a permanent rector. Complete church plant, including large rectory comfortably furnished. Address the secretary of the vestry, EDWIN R. WILLIAMS.

WANTED—An unmarried priest as curate in Catholic parish in New England town. Address "N. E.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

N EW YORK Priest, engaged in literary work, experienced educator, desires management of Sunday school, or part-time parochial work. Salary unimportant. Address "G," care LIVING CHURCH, Milwaukee, Wis.

T HE REV. A. M. FORSYTH will accept of a call after serving the Church of Our Saviour and other missions for more than three years. St. Marys, Ga. Reference the Rt. Rev. F. F. REESE, D.D., Savannah, Ga.

YOUNG PRIEST, experienced, successful, University and Seminary graduate, desires rectory or a curacy in large Eastern parish. Address "SUCCESSFUL," care LIVING CHURCH, Milwaukee, Wis.

S PECIAL Preaching and Mission services arranged. References given. Address "X," care LIVING CHURCH, Milwaukee, Wis.

P RIEST, married, graduate, experienced, desires early rectory or good curacy. "A1," care LIVING CHURCH, Milwaukee, Wis.

C LERGYMAN. Will supply. Testimonials. Address "TEMPORARY," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

M R. ALFRED BAEHRENS, Organist and choirmaster of Holy Trinity Church, Paris, detained in this country by war conditions, desires an engagement like above. Baritone, teacher of singer. For six years pupil of accompanist and assistant teacher for Jean de Reszke. Refers to Bishop Williams of Marquette, Bishop Whitehead of Birmingham, Bishop Leonard of Ohio, and Bishop Van Buren, who have recently ministered in Paris. Address 1252, Woodland avenue, Canton, Ohio.

T O CLERGY AND MUSIC COMMITTEES.—Organist and Choirmaster of exceptional ability and experience, desires position. Boy or mixed choir. Expert trainer and director. Recitalist. Churchman. Recommended by present rector. Bishops, clergy, and eminent musicians. Address "ORGAN," Box 163, Great Barrington, Mass.

E XPERIENCED F. A. G. O. Organist and choirmaster, brilliant recitalist, artistic accompanist, familiar with the Episcopal service, well educated, married, now in college work, desires a suitable Church position in Northern city. Excellent references. Address "H. S. D.," care LIVING CHURCH, Milwaukee, Wis.

N EW YORK hospital graduate nurse will receive in attractive, colonial home an invalid or elderly lady or gentleman. Home cooking, devoted attention. Picturesque town and water views, beautiful library. Highest references exchanged. Address Box 308, Sag Harbor, L. I.

P OSITION as companion, mother's helper or managing housekeeper in household, or assistant housekeeper in school or institution in exchange for home and small compensation. References. CHURCHWOMAN, 702½ Marshall street, Milwaukee, Wis.

WANTED—Position of trust, by capable Churchwoman with highest references as to personality and ability; chaperone or secretary.特别 adaptable and acceptable to young people. "M. L. B.," Box 13, Bernard P. O., Maine.

C HURCHMAN, with successful experience desires position in small school or boys home as teacher or work director. English branches, woodworking, gardening. Address TEACHER, care LIVING CHURCH, Milwaukee, Wis.

THE LIVING CHURCH

EXPERIENCED institutional matron and household manager desires position. Might consider private family. Thoroughly understands children. Middle-aged. Mrs. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

CHURCHMAN with special training wishes position as tutor to backward boy. Highest references as to ability, character, and results accomplished. Address TUTOR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG WIDOW, Churchwoman, refined, educated, desires position as companion to elderly or delicate lady. First class references. Address "A. G. M." care MRS. KELLY, Baldwinsville, N. Y.

WANTED by Graduate Nurse, Churchwoman, position in boarding school. Twelve years experience in school infirmary work. Address K. A. K., care LIVING CHURCH, Milwaukee, Wis.

AS LAY-ASSISTANT, Candidate for Orders. University and Seminary graduate. Organist, choirmaster. Successful parish worker. Address "S." care LIVING CHURCH, Chicago, Ill.

THOROUGHLY experienced French teacher is at the disposal of a first-class School or College in need of her services. Highest references. Address "MADEMOISELLE," Absecon, N. J.

HOUSEKEEPER. Gentlewoman. Competent, experienced, successful; wishes position as managing housekeeper. New York or vicinity. Box 154, Litchfield, Conn.

ORGANIST-CHOIRMASTER at liberty. Churchman. Best of recommendations. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

POSITION as House-Mother in girls' or boys' school. Moderate salary. References. RELIABLE, 702½ Marshall street, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

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BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

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Shiloh, the Man of Sorrows. By Mrs. L. D. Avery-Stuttle, author of *Making Home Happy, Making Home Peaceful, Those Bible Readings, etc.* Price \$1.50 net.

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From Death Unto Life. Thoughts for Mourners. By James H. F. Peile, Archdeacon of Warwick. Price 36 cents net.

BOOKLETS

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

Plain Notes on the Holy Communion. By the Rev. G. E. J. Milner, M.A., Chaplain of St. Saviour's School, Ardingly, formerly General Inspector of Schools for the Diocese of Oxford. Churchman's Penny Library No. 39. Price 5 cents each; by mail 6 cents.

The Holy Trinity. By the Rev. B. W. Randolph, D.D., Canon of Ely. Churchman's Penny Library No. 38. Price 5 cents each; by mail 6 cents.

PAMPHLETS

FROM THE AUTHOR.

The Light Blind Europe Needs. By John C. Havemeyer. Reprint from *The Evening Post*, New York.

LONGMANS, GREEN & CO. New York.

The Bishop of Oxford's Open Letter. An Open Letter in Reply. By H. M. Gwatkin, M.A., Dixie Professor of Ecclesiastical History Cambridge, Hon. D.D., and formerly Gifford Lecturer, Edinburgh. Price 10 cents net.

Institutional Religion. By Hakluyt Egerton. Modern Oxford Tracts. Price 20 cents.

Miracles. By the Rev. N. P. Williams, M.A., Chaplain Fellow and Librarian of Exeter College, Oxford. Modern Oxford Tracts. Price 36 cents.

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The Complete Sunday School Atlas. Bible History Pictured in Geographic Form. Thirty-two Historical Maps in Colors. Prepared by Rev. Milton S. Littlefield and Edited by Rev. Wm. Walter Smith, M.D. New York Sunday School Commission Series. Price 25 cents net.

The Holy Catholic Church. A Statement as to its Organization and Dispersion in many Lands. Compiled by Frederic Cook Morehouse, and reprinted from *The Living Church Annual* for 1914. Price 5 cents net.

BULLETINS

HARVARD UNIVERSITY PRESS. Cambridge, Mass.

The Architectural Quarterly of Harvard University. March 1914. Volume II. Number III. Four Tuscan Garden Theatres, by Rhodes Robertson, A.B., M.Arch. Raphael as Architect, by Kenneth John Conant, '15.

THE CHURCH AT WORK

AMERICAN CLERGY IN EUROPE

THE LIVING CHURCH has made an attempt to discover the whereabouts and plans of those of our clergy who had gone abroad for the summer and whose return has not yet been reported. Bishop Burch, Suffragan of New York, returned last week. The Bishop of Pennsylvania was in England when war broke out, expecting later to meet the other members of the committee from the Commission on Faith and Order to make their tour of portions of the Continent. Most of the other members have not left this country, and the expedition is abandoned for the present. Mr. Robert H. Gardiner of Boston, a member of the same committee, attended the Church Peace Conference at Constance, as already reported, and has spent most of August in

England and was expecting to sail on the 29th. Canon George William Douglas of the New York Cathedral, who was also at the Peace Conference, was hoping to sail on the Adriatic on Saturday, August 22nd.

Bishop Rhinelander, after several futile efforts to start for the return trip, is hoping to sail, with his family, about the middle of September. The Rev. H. M. Medary of Philadelphia is supposed to be in Switzerland but no tidings were received from him last week.

Dean Rousmaniere of St. Paul's Cathedral, Boston, returned last Sunday on the *Franconia*, a month ahead of time. He has not been on the Continent, but spent all his time in England and Scotland. Dr. van Allen, rector of the Church of the Advent, Boston, is at Cambridge, England, and has spent his

time between England, Scotland, and Ireland, not having reached the Continent. The Rev. John McGaw Foster, of the Church of the Messiah, Boston, is at Bournemouth, England, with his family, and is returning by the first steamer available. Dr. Worcester, of Emmanuel, Boston, is in England, and plans to return soon. He and his family have been visiting Dr. McComb, who is also in London. Dr. Worcester left Paris before war was declared.

The Rev. Holmes Whitmore, rector of St. Paul's, Milwaukee, was in Germany when the trouble began, and made his way with difficulty to Holland and thence to England, and was then able to obtain a quiet vacation in Devonshire. He was hoping to sail for home on the Adriatic on August 22nd. The Rev.

Dr. Sidney T. Smythe, President of St. John's Military Academy, Delafield, Wis., had thirty boys with him at Heidelberg, Germany, when the war broke out. They at once started southward and were obliged to tramp the last seven or eight miles to the border of Switzerland and across, and then made their way to Milan and finally to Genoa. There they were able to get steerage quarters in the Italian steamer that was chartered especially for the relief of Americans by Mr. Vanderbilt and others, sailing August 12th. Dr. Smythe and party are now safely at home.

The Rev. Alfred W. Bell, rector of St. Mark's Church, South Milwaukee, who went to England in May, expecting to return in September, writes that he will be unable to return when he expected, and may be detained there until the winter, owing to his inability to secure passage.

THE LIVING CHURCH will appreciate information as to others of our clergy who were caught in Europe by the outbreak of war.

A CORRECTION

THE LATE Rev. Warner E. L. Ward was honorary curate at Holy Cross Church, Kingston, N. Y., for about a year, and not rector, as stated in our issue of two weeks ago.

NURSES IN CHINA BAPTIZED

BY WAY of illustrating the wide scope of medical work in China, and in how many ways it ministers both to the body and soul, it is worthy of note that in the little chapel of the Church General Hospital, Wuchang, five of the native nurses, two women and three men, were recently baptized and three of the male nurses confirmed. Three boys and three girls were entered as catechumens. There are fifteen boys and seven girls in training.

JAPAN APPRECIATES OUR HOSPITAL

OFFICIAL JAPAN has endorsed the work of our St. Luke's Hospital, Tokyo. Early in July the Premier, Count Okuma, had at luncheon at his official residence some forty men prominent in government, professional, and business circles. He laid before them the large service which St. Luke's was rendering to the Japanese people and urged that practical steps be taken to coöperate in its work. The gentlemen present formed themselves into a council of which the Premier was president, and Barons Goto, Skatani, and Shibusawa, vice-presidents. The council includes a large number of distinguished men, and it is their purpose to secure a site for the new hospital as a gift to St. Luke's, or in lieu of this to raise \$100,000 with which a proper site may be purchased. This splendid coöperation on the part of such representative Japanese should spur the Church in America to do its share in assuring the future of this most important institution.

LOCAL SUPPORT OF HANKOW CATHEDRAL

FROM THE Cathedral in Hankow, China, comes the report that the Sunday offerings in the Cathedral during the last three months amounted to the sum of \$628, excluding everything in the way of school fees. Last year the offerings from Chinese alone amounted to two and a half times the running expenses of the Cathedral, a large sum being given to extend the work in other centers, and as contributions to missions in China and abroad.

The duplex envelope also has reached China. On the recommendation of the Rev. S. H. Littell, the vestry of the Cathedral, who are representative Chinese business men, have undertaken the introduction of this system found so successful in the United

States. The results reported are altogether like those at home, which goes to prove that the duplex envelope and the system for which it stands are effective the world over.

DEATH OF DEAN KNOWLTON

THE REV. WILLIAM H. KNOWLTON, rector of Calvary Church, St. James, Minn., and Dean of the Mankato Deanery, died at the former place on Monday, August 24th. Mr. Knowlton was born in Wayland, N. Y., April 22, 1848. At an early age he came to Minnesota and has for years been intimately associated with the work of the Church in that diocese. He was graduated from Shattuck School in 1869, constituting, with the present Bishop of Kansas, the first class sent out by that institution. He was graduated from



REV. W. H. KNOWLTON

the Seabury Divinity School in 1873. While the major part of his ministry was spent in the diocese of Minnesota yet he rendered extensive service in other fields. He was the founder and first rector of Grace Church, Grand Rapids, Mich. He also labored in California, Iowa, and the diocese of Chicago.

Dean Knowlton's largest contribution to the practical administration of the Church's work was the developing and perfecting of what is known as the Mankato System, a practical and effective method of financing and administering the work in the small town.

Dean Knowlton's death followed an illness of about four weeks. He is survived by his widow and four children, three daughters and a son. The burial took place from his parish church on Wednesday, Bishops Edsall and McElwain officiating, assisted by the Rev. C. A. Poole, D.D., and the Rev. C. C. Rollit. The interment was in the cemetery of St. James.

EFFECT OF THE WAR UPON OUR MISSION WORK

OUR FOREIGN mission work is not directly affected by the war, none of our fields being within the radius of serious conflict, though what future possibilities there may be for trouble in Japan cannot be prophesied. It is, however, retarded by interrupted communication, rise of exchange, and other indirect

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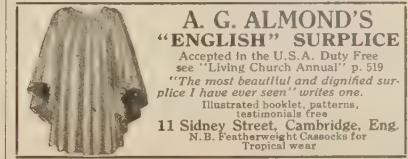
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THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

ffects from which the whole world suffers. The Board of Missions is taking energetic measures to send the new workers to their posts, believing that at this time more than ever the presence of devoted Christian men and women is needed in the lands abroad.

GIFT FOR EXPANSION IN CHINA

A NOBLE GIFT of \$10,000 has been offered to the fund to meet all the needs of the Station of Zangzok, in the Shanghai district. This important country town is the centre of a district containing a half-million of people, and from it the Gospel is preached in a circle of twenty-five villages. The work is in charge of the Rev. Mr. Wilson, and has, since its inception, been carried on in poor Chinese buildings. It has long been the hope of Bishop Graves and Mr. Wilson to have a suitable church building at the central station, and a small hospital and a good school building.

MEDICAL WORK IN SHANGHAI

ARRANGEMENTS have been concluded whereby the Christian Medical Association of the University of Pennsylvania will cooperate with St. John's University and St. Luke's Hospital, Shanghai, in the maintenance of a medical school of the first class. The Christian Association will erect a building at the cost of \$30,000 and will support one or two professors in the school. The entire control and direction is to rest with the faculty of St. John's University.

MINISTERS PETITION THE PRESIDENT

THE MINISTERS of Christian churches at Greenwood, S. C., with the Rev. C. H. Jordahl, rector of the Church of the Resurrection, at the head of them, have sent to the President a petition to "set apart an early date as a day of fasting and prayer to God" that the warring nations may "lay down their arms and submit their differences to an international court." The petition concludes:

"Among the mighty forces of the world there is none greater than prayer. Diplomacy having failed, the good offices tendered by Your Excellency having been rejected by the nations now at war, prayer is the only weapon that the advocates of peace have left. This is being used by individuals here and there and by many congregations in their public worship, but it seems to us that the end to be attained is great enough, affecting as it does the well-being of everyone throughout the world, to call for united prayer by the whole nation at some specified time.

"Divided as we are into different bodies of Christians, there is only one man who can issue such a call with any hope of that call being respected. That man is Your Excellency. Therefore we earnestly request that this our petition be given careful consideration."

MILWAUKEE DIOCESAN COUNCIL

THE DATE of the Milwaukee diocesan council has been fixed for September 22nd and 23rd. It had originally been planned for an October date, but the probability of a session of the House of Bishops makes a change in the date necessary, and the Bishop has arranged as stated.

YEAR BOOK OF ST. PETER'S PARISH, ST. LOUIS, MO.

A WELL ARRANGED and profusely illustrated year book serves as a convenient vehicle to set forth the various activities of St. Peter's parish, St. Louis, Mo., of which the Rev. Ze Barney Thorne Phillips is rector, and the Rev. William Leopold Essex assistant. Besides the lists of the officers of the

different organizations and the statistics, naturally incident to such a publication, brief mention is made of the work of the various organizations, both of the parish church and Epiphany Chapel. At the latter a kindergarten is maintained, furnishing instruction and recreation for a large number of children. There is a well-equipped playground. Social service work is stressed. A prominent feature of the work of the parish among boys is the troop of Boy Scouts, which won the St. Louis championship last year.

RECTOR FOR BALTIMORE PARISH

THE VESTRY of St. Luke's Church, Baltimore, received a cablegram on August 2nd from the Rev. Edward D. Evans, rector of St. Peter's Church, Dunedin, New Zealand, accepting the call to be their rector extended to him by cable, and announcing that he would come to Baltimore and assume charge of the parish on October 1st. Mr. Evans is an Englishman by birth, who came to this country as a child and attended school in

Baltimore. Later he studied at Hobart College and the General Theological Seminary. He was in the diocese of Maryland for awhile, assisting at Mount Calvary Church, Baltimore. He will succeed the Rev. Herbert Parish, who resigned January 1st to become diocesan missioner.

DEATH OF REV. H. C. JOHNSON

THE REV. HENRY CORNELIUS JOHNSON of Nashua, Iowa, a retired priest of the diocese of Iowa, died on Saturday, August 22nd, aged 86 years. The funeral was held on Tuesday, August 25th, conducted by the Rev. W. V. Whitten of Charles City and the Rev. George W. Hinkle of Waterloo.

Mr. Johnson was born in England, but in early life removed with his family to Hungary. He received his early education in Berlin, looking to the ministry, but afterwards served under General Kossuth during a revolt in Hungary. Before coming to this country in the early fifties he made a tour of the Orient and the Holy Land. Soon after

The Scavenger Curse

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We are spending \$100,000 in this campaign because the issue is above commercialism. It is a ministry—a part of our endeavor to make a life ministry of publishing.

Man never fought a harder fight or fought with better equipment than the fight we are making against the foes of decency with "**The Eyes of the World**."

When we began last March taking **full pages in the Magazines**, Scavenger Books, Scavenger Publishers and Literary Scavengers were playing to the gallery with the parquet holding its breath. Now the parquet is in righteous indignation and the gallery is slinking away in disgust.

The time is opportune for dealing a deadly blow to unclean literature.

We have the unanimous support of the bookseller, everywhere. Give us also the support of the press and pulpit, and decency will triumph over filth and vulgarity, lust and sensuality, vice and crime in literature and art and music and drama.

To the youth and manhood strength of the nation is due the combined and simultaneous effort of every lover of the race.

Harold Bell Wright's books are the germ of a new order of fiction. "**That Printer of Udell's**," "**The Shepherd of the Hills**," "**The Calling of Dan Matthews**," "**The Winning of Barbara Worth**" and "**Their Yesterdays**" are an inheritance for the boys and girls of today who are the men and women of tomorrow.

"The Eyes of the World" is a ripping romance of 464 pages of wholesome action, plot, counterplot, mystery and love, sweet sentiment and strong passions. One Half Million copies were sold before publication—August 8th.

Publishers, The Book Supply Company, 231-233 West Monroe St., Chicago. Illustrations from Oil Paintings by F. Graham Coates, 12mo Cloth. \$1.35 Net.

his arrival here he enlisted in the 82nd Illinois Volunteer Infantry, serving through three years of the Civil War.

He was ordained to the diaconate in 1882 by Bishop Burgess, and was advanced to the priesthood the following year by Bishop Perry. He assumed the rectorship of St. Mark's Church, Nashua, in 1883, and remained for seventeen years. A week before his death he suffered a bad fall, and this, together with old age and injuries received during the Civil War, caused his death. His ministry was marked by great devotion to duty, as befits a good soldier.

ELECTION OF ALUMNI TRUSTEES FOR G. T. S.

THE TERM of office of the following trustees of the General Theological Seminary (elected by the alumni) expires at the close of the civil year, viz., the Rt. Rev. Philip M. Rhinelander, D.D., the Rev. Ralph B. Pomeroy, and Mr. John A. Dix.

By the new laws, the members of certain classes are requested to make nominations to fill such vacancies. Each class organization should send the name of a Bishop who is an alumnus or former student of the General Theological Seminary; the name of one presbyter in good standing who is a graduate of the G. T. S.; the name of a layman who is a communicant in good standing. Nominations "in writing" are to be sent to the secretary of each class (or, if there be no class organization, then to the recording secretary of the associate alumni, G. T. S., direct by individuals). All nominations by class secretaries or by individuals must be in the recording secretary's hands not later than September 15th.

By the new law, only classes whose year of graduation end in "4" or "9" make nominations this year.

The recording secretary is the Rev. John Keller, who may be addressed at the Seminary, Chelsea Square, New York, N. Y., or at 19 East Park street, Newark, N. J.

DEATH OF REV. E. H. DICKERSON

ON FRIDAY, August 21st, at Washington, D. C., occurred the death of the Rev. Edgar Harrison Dickerson. Previous to October, 1913, he was in charge of St. Anne's Church, Willow Grove, Pa., a work which originated with the parish of Our Saviour, Jenkintown, Pa. Since that time he has been living in Virginia.

Mr. Dickerson graduated from the Theological Seminary of Virginia in 1902, and was ordained to the diaconate in that same year by Bishop Peterkin. He was advanced to the priesthood in 1903 by Bishop Randolph.

MEMORIALS AND GIFTS

BY THE will of Mrs. Eliza Jane Miller, a devoted Churchwoman, and widow of Edgar G. Miller, Sr., who was for more than twenty-eight years treasurer of the diocese of Maryland, who died July 24th, \$1,000 is bequeathed to the corporation for the Relief of the Widows and Orphans of Deceased Clergymen of the Protestant Episcopal Church in Maryland, and a like amount to the vestry of the Church of the Redeemer, Gorans, Baltimore county, for the use of the woman's guild.

THE RECTOR of St. Thomas' Church, Bethel, Conn., announced lately that a communicant of the parish, Mrs. Geo. A. Shepard, intends giving to the church a new organ, to be a memorial to her husband, a former officer of the church, and her son, a well known musician.

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CENTRAL NEW YORK

CHAS. T. OLMFSTED, D.D., LL.D., D.C.L., Bishop
Rev. F. S. Eastman has Recovered from Injuries

THE REV. F. S. EASTMAN, rector of Grace Church, Carthage, has sufficiently recovered from his accident at Lake Bonaparte to resume his parish work. Over a month ago he was camping with the boys of his parish, when an iron bar that was fastened to the ceiling of the club house fell a distance of ten feet, striking him on the head and wounding him severely.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Labor Service Planned at New Haven

A MAMMOTH outdoor labor service on the New Haven central green is being planned for Sunday afternoon, September 6th. Many of the labor organizations have signified their willingness to participate, and the attempt is being made to secure a preacher of national renown. The Rev. Geo. L. Paine, rector of St. Paul's Church, is a member of the committee on arrangements.

EAST CAROLINA

A Special Council Called to Elect New Bishop

THE STANDING COMMITTEE of the diocese has issued a call for a special council of the diocese, to meet at St. Peter's Church, Washington, N. C., on Wednesday, October 7th, for the purpose of electing a Bishop, to succeed the late Bishop Strange.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Oper-Air Services in Baltimore

SUNDAY EVENING services in the open air during the summer months have been a success at the Chapel of the Guardian Angel, Baltimore, which is a mission of the Church of St. Michael and All Angels, and of which the Rev. George J. Kromer is the vicar. Mr. Kromer having realized the difficulty of carrying on evening services in hot weather indoors, this year the experiment was made of having the meetings on the church grounds. An orchestra was engaged to lead the music, and familiar hymns were sung. Another attractive feature of these services has been a short, popular address, illustrated with stereopticon pictures. The attendance has reached well up into the hundreds. The vacation Bible school, which is being held daily at the chapel, has also been very successful, the average attendance being 127.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Appointments of the Bishop

BISHOP WEBB is expected to return about the 13th. His appointments prior to that date include an ordination in Boston on the 8th and a wedding at Riverside, Conn., on the 10th.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Rev. William Holmes Celebrates Twentieth Anniversary

SANTEE AGENCY, Neb., on the Tenth Sunday after Trinity, celebrated the twentieth anniversary of the installation of the Rev. William Holmes as missionary in charge of Santee Agency. On the previous day the congregation of the Church of the Blessed Redeemer, Bayville Creek, provided a most bountiful dinner, and the native clergy and parishioners of the reservation gathered to greet and congratulate Mr. Holmes. Presents were made by various congregations in his

charge, and a letter of warm interest and commendation from the Bishop of South Dakota was read by his personal representative, the Rev. Dr. Ashley, general missionary for Niobrara deanery. On Sunday Mr. Holmes celebrated the Holy Communion, and Dr. Ashley preached in each of the chapels. It was a pleasure to note the kindly spirit which prevailed on the part of the people to their priest, and their hearty appreciation of Mr. Holmes' twenty years of satisfactory and efficient service. By this anniversary celebration the Santee people have started what it is hoped will be a custom which will be observed in other parts of the Church's work. It is well indeed that there should be shown at a time of this sort, something of the appreciation that the people really feel for those who have worked so long and so faithfully among them.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Summer Work at Various Points—The Sewanee Hospital

THE WORK in the archdeaconry of Sewanee and East Tennessee has continued through the summer without a break. The Rev. W. C. Robertson of Chattanooga, and the Rev. T. S. Russell of Cleveland, conducted a ten days' mission in Etowah. The Rev. C. A. Thomas of Canonsburg, Pa., spent his vacation taking duty at Harriman and adjacent mountain villages. The Rev. Dwight Cameron has been looking after Greenville and Morristown.

THE ARCHDEACON has been visiting the various mission points throughout the jurisdiction, and attending to the duties in the hospital, which is located at Sewanee, and which is doing most efficient work in training young women in nursing. It would be hard

SISTER'S TRICK
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"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee.

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VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Work of Restoring Old Colonial Churches

THE DIOCESE of Virginia is doing an efficient work in the restoration and preservation of the old colonial churches within its jurisdiction. A commission renders a report of the work at every annual council. From the last report we learn that there are twenty colonial church buildings in the diocese, fifteen of which are under the care of congregations which support the regular weekly services. The other five are not neglected. Christ Church, Lancaster county, is cared for by the Church people in that county, and is used for services during the summer months. Lamb's Creek Church, Brunswick parish, King George county, is steadily raising funds for the restoration of the interior and hopes in time to be fully organized as a parish and represented once more in the council after more than 125 years in which it has had no delegate. Little Fork Church, Culpeper county, holds services during the summer in the old building and has raised a sufficient sum to make needful repairs. Fordham Church, Richmond county, is without roof, floor and windows, but a restoration association has taken in hand raising funds for putting the building in good condition for holding services. Old St. John's Church in King William county has been reclaimed and the parish is doing good work in limited conditions. The restoration of the old church at West Point has been taken in hand by an appointed committee and it is expected to have the building in due time in good repair. It is the hope of the diocese to mark the sites where once stood the sacred edifices which have long since passed away by suitable tablets and inscriptions. A movement is also on foot to make a careful search through the court records of colonial times for such data as bear upon Virginia Church history and its parishes and its ministers.

CANADA

News of the Dioceses

Synod Postponed

IN ISSUING the notice that there will be no meeting of the General Synod of the Church in Canada, in Vancouver this autumn, Archbishop Hamilton, of Ottawa, says that he is very reluctant to assume the responsibility of this step in the absence of the Primate. It is improbable that the Primate could get back to Canada from England in time to take action. The Archbishop and members of the Synod were thus left in great uncertainty, and it was thought best under the circumstances to announce the postponement. Archbishop Hamilton acted as senior Archbishop, under Article 6 of the Constitution of the General Synod and under the advice of a majority of the Bishops.

Diocese of Niagara

THE CORNERSTONE of the new parish hall at Port Robinson was laid by Bishop Clark on August 13th. The cost is \$5,000, the gift of a lady, a former member of the congregation.—THERE WAS an impressive farewell service in St. Mark's, Hamilton, on August 16th, when four scoutmasters who were leaving for the seat of war were present. There was a large contingent departing for the front present at St. George's Church, Hamilton, on the same day.

Diocese of Quebec

THE CHOIR of St. Peter's Church, Sherbrooke, has been provided with new vestments by the guild. The guild also gave 100 new chairs for the church.—THE RECTOR of St. Peter's, Quebec, is asking for funds for a new church, to be built nearer the center of the parish.

Diocese of Algoma

BISHOP THORNLOE addressed the troops at the first church military parade ever held in Sault Ste. Marie, on August 16th. After speaking of the soldier's duty to the empire, he said, "Peace is the greatest blessing of man, but war is oftentimes the price of peace."

Diocese of Rupert's Land

THE BROTHERHOOD CONVENTION, which was to have been held in Winnipeg, in September, has been postponed indefinitely on account of the war.—BISHOP SWEENEY of Toronto preached at the service for the troops held on the Manitoba University grounds, where the 3,000 men being reviewed were formed in hollow square. The Bishop took for his text, "Quit you like men; be strong."

Diocese of Toronto

THE MEETING of the executive committee of the Missionary Board of the Canadian Church, held in Toronto, August 21st, was for the purpose of deciding on the place and time of the next board meeting.—THE DEATH is reported of the rector of Cobocoube, the Rev. G. Gandier. He had gone to the Northwest for the benefit of his health, and died in Saskatchewan.

The Magazines

THE SEPTEMBER issue of the *Spirit of Missions* is devoted to the medical missionary work, presenting articles and items concerning our world-wide ministry through physician, nurse, and hospital. It is full of real interest and helpful suggestion.

THE fatal old Hapsburg policy, writes Mr. J. Ellis Barker in the August *Fortnightly*, "the policy of ruling nations against their will by skilfully pitting them against each other, the policy of *Divide et Impera*, is not much longer possible in the age we live in. The progress of democracy, the awakening of the masses, the growing race-consciousness of nations, and the slow disappearance of illiteracy in Austria-Hungary make the oppression of her subject nationalities from year to year more difficult." Trialism, that is giving the Serbs an equal place in the empire beside Hungarians and Germans, will not work because this would put the two now predominant races in the minority. Austria-Hungary, then, cannot be reformed, and she cannot continue to live in her present condition. Moreover she is "in the unfortunate position that all her neighbors, even her friends and allies, will profit by the dissolution of the monarchy. In such an event Russia would, on racial grounds, claim the eastern districts of Austria-Hungary, peopled by Ruthenians; Rumania would desire to incorporate the provinces peopled by three million Rumanians which adjoin her border; the Italians would demand the districts inhabited by nearly 1,000,000 inhabitants across her frontier, and Germany would greatly profit by bringing the ten million Austrian-Germans under the German flag." The break-up of the Dual Monarchy seems inevitable.—A FURTHER instalment of the "Reminiscences of Tolstoy," by his son, in the same magazine, tells how the great writer's home was beset by all sorts of cranks and notoriety seekers. One of the cranks ate only every second day, and then exactly a pound of bread, a pound of vegetables, and a pound of fruit. Worst of all

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THE DEAN,
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were the spies sent by the Russian government. One of these was "the prison chaplain from Tula, who visited us periodically to have religious discussions with my father. By the assumed liberalism of his conversation he drew my father out to be explicit about his views, and pretended to be deeply interested in them. 'What a queer man he is,' said my father, with some astonishment, 'and he seems to be sincere. I asked if the ecclesiastical authorities would not fall foul of him for coming to see me so often; but he doesn't care whether they do or whether they don't. I began to think that he must have been sent to spy on me, and told him what I suspected, but he assures me that he comes quite of his own accord.' When my father was excommunicated it was this very priest that the Synod cited as having tried in vain to 'bring him to a right way of thinking' by their orders."

THE TURKEY

FEW ANIMALS or birds have been as utterly misrepresented by the names given them as the American bird, the turkey. It was first imported into Europe about the year 1550. It appears as a Christmas favorite at English feasts as early as 1570. It originated beyond all question in Mexico. The bird carried home to England by the navigator, Jean Cabot, was the Northern American species. At this day there is a gorgeous turkey of iridescent blue and green, with orange-red warts on head and neck, found in Honduras.

The turkey belongs to the pheasant family, and is compared by old writers to the peacock and the guinea-fowl. The guinea-fowl is an African bird, but came to Europe through the hands of Mussulman traders or "Turks." This led to the confusion. Even Linnaeus applied the Latin name *Meleagris*, the name of the guinea-fowl, to the "turkey" of America. The two birds got mixed up in the public mind; and, as the "Turks" brought the guinea-fowl, it was called a "turkey" and the American bird a "turkey." Some writers hold that the turkey established his misleading name by his cry, which they interpret as "Turk-turk-turk." The most popular view is that "Turkey merchants," dealing with Morocco ports chiefly, imported the bird into England and it was named after them.

The French supposed the bird came from India, and so it was named by them the Poule d'Inde, from which comes the modern French term Dindon. The same error appears in an old German name for it, the Kalkuttisch. The name is derived from Calicut, on the Malabar coast of India, where the turkey was introduced from America in the seventeenth century and has flourished since. This old German word lives still in the Swedish name for the bird, the Kalcon.

In Scotland they call the cock the "Bubbly-cock," to indicate his airs and graces, and in Suffolk, England, the popular name is "Gobble-cock." In that district stands an old mansion called "Gobble-Cock Hall."—Selected.

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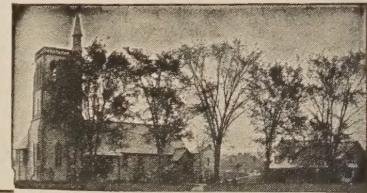
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clock began to strike six. Before the first stroke had died away, Sandy Jim had tossed his plane and was reaching his jacket; Wiry Ben had a screw half driven in—he left it as it was and threw the screw driver into the tool basket; Mem Taft was in the act of lifting his hammer, but he flung it down the moment the clock began; and even Seth was putting over his hand for his cap. Adam looked up, and said: "I can't abide to see men throw away their tools 't that way the minute the clock begins to strike, as if they took no pleasure in their work, and were afraid o' doing a stroke too much. . . . I hate to see a man's arms drop down as if he was shot before the clock's fairly struck. . . . The very grindstone 'ull go on turning a bit after you loose it."—*Sunday School Chronicle*.

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